THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. V. No. 27. NEW-YORK, SATURDAY, SEPTEMBER 19, 1835. WHOLE NUMBER, 235.

Happiness of the Elect on Earth.

AND bless'd are they,
Who in this fleshly world, the elect of Heaven,
Their strong eye darting through the deeds of men,
Adore with steadfast, unpresuming gaze,
Him nature's essence, mind, and energy!
And gazing, trembling, patiently ascend,
Treading beneath their feet all visible things
As steps, that upward to their Father's throne
Lead gradual—else nor glorified nor loved.
They nor contempt embosom nor revenge:
For they dare know of what may seem deform
The supreme fair sole operant: in whose sight
All things are pure, his strong controlling love
Alike from all educing perfect good.
Theirs too celestial courage, inly arm'd—
Dwarfing earth's giant brood, what time they muse
On their great Father, great beyond compare!
And marching onward view high o'er their heads
His waving banners of omnipotence.

Who the Creator love, created might
Dread not: within their tents no terrors walk.
For they are holy things before the LORD,
Aye, unprofaned, though earth should league with hell;
GOD's altar grasping with an eager hand,
Fear, the wild-visaged, pale, eye-starting wretch,
Sure-refuged hears his hot pursuing fiends
Yell at vain distence. Soon refresh'd from heaven,
He calms the throb and tempest of his heart.
His countenance settles; a soft solemn bliss
Swims in his eye—his swimming eye upraised:
And faith's whole armor glitters on his limbs!
And thus transfigured with a dreadless awe,
A solemn hush of soul, meek he beholds
All things of terrible seeming: yea, unmoved,
Views e'en the immitigable ministers
That shower down vengeance on these latter days.
For kindling with intenser Deity
From the celestial mercy-seat they come,
And at the renovating wells of love
Have fill'd their vials with salutary wrath,
To sickly nature more medicinal
Than what soft balm the weeping good man pours
Into the lone despoiled traveller's wounds!

Thus from the elect, regenerate through faith,
Pass the dark passions, and what thirsty cares
Drink up the spirit and the dim regards
Self-centre. Lo they vanish! or acquire
New names, new features—by supernal grace
Enrobed with light, and naturalized in heaven.
As when a shepherd, on a vernal morn,
Through some thick fog, creeps timorous with slow foot,
Darkling he fixes on the immediate road
His downward eye: all else of fairest kind
Hid or deform'd. But lo! the bursting sun!
Touch'd by the enchantment of that sudden beam,
Straight the black vapor melteth, and in globes
Of dewy glitter gems each plant and tree;
On every leaf, on every blade it hangs!
Dance glad the new-born intermingling rays,
And wide around the landscape streams with glory!

Coleridge.

THE CHURCHMAN.

From the British Critic.

THE LIFE OF BISHOP JEWELL.

(*Concluded from p. 933.*)

OXFORD conferred the degree of D. D. upon the Bishop in 1565, and he presided as moderator in the divinity schools during the celebrated visit which the Queen paid to his university. His diocese was much disturbed by the itinerant preachers whom the Primate had been induced to license with the vain hope that they might assist in removing the dearth of spiritual bread under which the kingdom labored. The experiment failed; the vagabond prophets became meddlers and busy-bodies, thrusting their sickle into other men's harvests, reaping where they had not sown, and increasing the confusion which they were intended to diminish. To the danger arising from these worthy successors of the mendicants, and latterly to that occasioned by the non-conforming Puritans, Bishop Jewell was keenly alive; and his opinions have called out some sound observations from Mr. Le Bas.

'By these men, and men of the same stamp, the true spirit of our Reformation appears to have been well-nigh forgotten. It never was the intent of our original reformers to present the Church of England to the public mind under the aspect of a new establishment, substituted in the place of an old one which had been subverted and demolished. The Church of England, to which all their toils and cares were devoted, was the very same Church which had existed from the beginning; and their object was not to sweep it from the face of the earth, and to plant another on its site; but to cleanse it from superstitious corruptions, and to effect its deliverance from a shameful servitude. Conformably to these views, it was their desire, as nearly as they could, without any compromise of principle, to assimilate the exterior of religion to what it had been in the days of Romanism; and so to avoid the needless exhibition of a repulsive contrast between the imposing solemnities of the ancient worship, and the dreary meanness and poverty of the new.' p. 164.

'It has sometimes been lamented that matters of this description were not left to private discretion. A few indifferent usages, it is said, might have been retained, for a time, in order to soften the aspect of religious innovation; but this should have been no more than a temporary policy; and, after a time, it would have been prudent to relax the offensive regulations. In other words, it became the state and the hierarchy to propitiate the Roman Catholics by the preservation of certain exterior solemnities of religion; but to cast them away to the moles and the bats, the instant the non-conformists became sufficiently clamorous and insolent! The inevitable consequence of this sort of liberality would have been, to exhibit the Church of England habited in such a motley collection of shreds and patches, as to invite the scorn of the whole world. There never yet was a religious community known to tolerate such unseemly anomalies within its own pale; and it is beyond measure astonishing that any one, who did not desire to see religion made utterly ridiculous, should be anxious to behold such indecent confusion, either established by authority, or endured by connivance. Did it never occur to the scrupulous party, that, in the change or retrenchment of externals, the Church must stop somewhere? —that, without exposing herself to general derision, she cannot be *perpetually* altering the visible fashion of her worship, to suit the varying caprices of self-willed and discontented men? —and that, if she is to provide for edification, she must think of edifying, not merely a portion of the people, but the great majority of those in communion with her? And did they not know that, if there were some who thought the service of GOD encumbered by certain useless remnants of Papistry, there was a vastly greater number who thought that even more of the outward form and comeliness of religion might have been usefully and beneficially retained?' p. 167.

The bull of deprivation issued by Pius V. in 1570, and which Felton had the daring to affix to the palace-gates of the Bishop of London, was immediately reviewed by Jewell; and he showed with temper, but with spirit, the arrogance of that pretension by which an Italian bishop pronounced an independent sovereign to be a usurper, removed her from a throne which she had already occupied during twelve years, and openly excited her subjects to treason. The only text upon which the pontiff rested his claim was Jeremiah, i. 10. 'See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down; to build and to plant.' The reasoning of the Pope, as Mr. Le Bas observes, must have been framed in the following manner. 'The Prophet Jeremiah was appointed to announce the ruin which was hanging over those kingdoms whose sins had ripened them for destruction; *therefore* the Patriarch of Rome is empowered to absolve subjects from their obedience, and to declare their rulers to be usurpers and outcasts.'

One of the more commendable exercises of private benevolence during the time in which Jewell flourished, was the maintenance at the university of students whose humble parentage and contracted means, without such aid, would ever have been a bar to the full display of their abilities; and it fell to the lot of this exemplary prelate to be instrumental in kindling one of the most burning and shining lights which have shed brightness upon our Church. Richard Hooker was entered at Corpus in 1567, chiefly by the support of a pension assigned to him by Jewell. The following anecdote is worthy of preservation, as a companion to that which we have before extracted of Bishop Parkhurst, and it is borrowed from Izaak Walton's life of the great author of the *Ecclesiastical Polity.*

'After having been about four years at Oxford, Richard Hooker went on foot to visit his mother at Exeter; and, on his way thither, he travelled by Salisbury, for the express purpose of visiting his kind patron and benefactor. Both he and another youth from Oxford, who was the companion of his journey, were invited to the Bishop's table—an honor which was always proudly and gratefully remembered by Hooker. On his departure, the Bishop furnished him with abundance of good counsel, and, moreover, gave him his benediction; but, by mere inadvertence, forgot to provide him with any other facilities for his journey to Exeter. This seeming unkindness, however, was soon repaired. The moment the Bishop recollected his omission, he sent a servant to overtake Richard with all possible speed, and to bring him back. On his return, the Bishop, with singular considerateness for the feelings of a humble youth, forbore to begin by any allusion to the immediate purpose for which he had recalled him, but addressed him thus: "Richard, I sent for you back, to lend you a horse, which hath carried me many a mile; and, I thank GOD, with much ease." And here he put into Richard's hand a walking-staff, with which he professed that he had travelled through many parts of Germany—a circumstance which might well reconcile the young man to the labor and tediousness of pedestrian travel. "And, Richard," continued the Bishop, "I do not give, but lend you mine horse. Be sure you be honest, and bring my horse back to me, at your return this way to Oxford. And I do give you ten groats to bear your charges to Exeter. And here is ten groats more, which I charge you to deliver to your mother; and tell her that I send a bishop's benediction with it; and beg a continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the college. And so, GOD bless you, good Richard."' p. 207–209.

'Good Richard,' alas! had scarcely reached Oxford before his friend had ceased to live. He died on June 23, 1571, at Monkton Farley, in Wiltshire, worn down by the fatigues of a visitation, before he had completed his fiftieth year. Fuller's quaint antithesis, that 'it is hard to say whether his soul or his ejaculation arrived first in heaven, seeing he prayed dying and died praying,' may perhaps have borne allusion to an answer which Jewell is reported to have made to a gentleman who remonstrated with him on the hazard which he encountered by preaching while laboring under great and manifest bodily weakness. To the argument, that it would be better for the people to be disappointed of one sermon than to be finally deprived of such a preacher, he replied that it well became a bishop to die in the pulpit. Fuller also eulogized him in some lines, which, however, tinctured by the conceits from which no contemporary verse was altogether free, have enough beauty, and quite enough truth, to justify us in the insertion of them.

'Holy learning, sacred arts,
Gifts of nature, strength of parts,
Fluent grace, a humble mind,
Worth reform'd and wit refined,
Sweetness both in tongue and pen,
Insight both in books and men,
Hopes in wo, and fears in weal,
Humble knowledge, sprightly zeal,
A liberal heart and free from gall,
Close to friend and true to all,
Height of courage in Truth's duel,
Are the stones that made this JEWELL,
Let him that would be truly blest,
Wear this JEWELL in his breast.'

Laurence Humphrey, the President of Magdalen College, was selected by the Primate and by the Bishop of London as a biographer fitted to do justice to the memory of Jewell; and the simplicity of heart with which that divine executed his task is ever to be recorded to his honor. Not many years had passed since Jewell had opposed, apparently had frustrated, some hope of preferment entertained by Humphrey, who had refused to wear either the cap or the surplice. Jewell was his friend, but he did not on that account scruple to remonstrate with him sharply 'in respect to his vain contention about apparel;' and he moreover informed the Archbishop, that since the recusant's long suffering had given great offence, 'he minded not in any wise to receive him.' Humphrey, however, completed a narrative described by Mr. Le Bas to be 'not very remarkable for lucid arrangement or correct taste;' to be 'rambling, disorderly and imperfect;' but which, nevertheless, is 'admirable for the cordiality with which it enters into the essential and transcendent merits of the champion of our Church.' A memoir of the Bishop's life, by Daniel Featly, is prefixed to the edition of his works in 1609; and another by 'A Person of Quality,' (a convenient title assumed by many anonymous writers about two centuries ago,) originally printed with a translation of the Bishop's letter to Signor Leti, has been reprinted in the fourth volume of Dr. Wordsworth's *Ecclesiastical Biography.* Much, however, was left for a new writer, and that much has been ably performed by Mr. Le Bas.

The last two chapters, the most valuable in the little volume before us, contain a summary review of Bishop Jewell's writings, but they manifestly defy abridgment. The criticisms are marked by a very nice discrimination, and are singularly free from the sin by which biographers for the most part are too easily beset—a belief that every opinion which flows from the hero of the tale, is a true account to be maintained as irrefragable. Mr. Le Bas has not hesitated to denounce the fallacy of some doctrines which Bishop Jewell asserted respecting the receipt of interest for money, or, as in those days it was termed, usury.

'It would require a treatise to examine and to answer these formidable positions of Bishop Jewell, and no labor, probably, could be more entirely superfluous. If, indeed, it be once admitted, that the practice of taking any payment whatever, under any circumstances, for the use of money, has been strictly prohibited, not merely to the Israelites, but to every other nation under heaven, then,—all argument upon the question must be nugatory. In that case, we should of course, be under a sacred obligation to abstain from every thing in the shape of interest, as from the touch of an accursed thing. It might, indeed, be difficult for us to perceive why personal property should, in this respect, be placed for ever under an interdict, from which landed or real property is exempt. But, nevertheless, if it were so written in the Scriptures of GOD, it would be our duty not to reason, but simply to obey. It seems, however, that since the days of Jewell, the whole world, as it were with one consent, have given a different interpretation from his to the words both of the Old Testament and the New, relative to the lending either of money, or of other things. And if that interpretation should be wrong, it is positively terrific to reflect upon the length, and breadth, and depth, of error and crime, in which the whole structure of modern society has its foundation,—more especially in this land. But whether it be right or wrong, the denunciations of this faithful and venerable man will still speak, in all their solemnity and power, to those who convert the rights of property into instruments of oppression; or who harden their faces and their hearts against the miseries of the indigent. Nothing that Jewell has said in condemnation of usury, can be too severe for those who carry an usurious and rapacious *spirit* into all the transactions of life. Even if the receipt of interest be *not* forbidden, the immoderate and merciless exaction of it unquestionably *is* forbidden. And though the laws of man may be unable to reach them who forget this, the law of GOD will assuredly find them out; and the bitterest things that are written therein will be their portion.'—pp. 333, 334.

The volume is an agreeable addition to our stores of ecclesiastical history, and the eminent reputation of Mr. Le Bas permits us to add, that by being composed in a more easy and familiar tone than some of the lives which he has formerly published, it appears to us better calculated for biographical purposes.

From the Literary and Theological Review.

REVIEW OF VAN DYCK ON CHRISTIAN UNION.

HAS not the time come when the inquiry may safely be pursued by Protestant Christians, whether one of the grand mistakes of the Reformation were not separation from the Church, instead of reformation in the Church? Might not all that patient perseverance, and humble energy which distinguished the very eminent saints of that day, if exerted long enough within the Church, have prevented in the end any separation from it? might they not have resulted in the entire removal of all material error, either in doctrine or practice, which had been gathering around primitive Christianity during the space of more than a thousand years? It would seem that a return to those outward forms and symbols of our faith which prevailed in the earliest and comparatively uncorrupt ages of Christianity, must yet be the standard after which all Christians must agree to copy. How much better would it have been to have returned to these standards without ever having violated the unity of the Church!

May we venture upon another fundamental inquiry? Was it wise to attempt to add to the brief, general, comprehensive creeds, by which, down to the time of the Reformation, Christians were content to regulate their faith? Has any thing been gained by spinning out the standards of faith into all the more minute ramifications of metaphysical and polemic theology? May not the thousand-and-one splits amongst Protestant Christians, on points of doctrine, be mainly traced to this fundamental mistake? Agreement in essentials and freedom in unessentials, is a wise axiom. Has it been the leading axiom of doctrinal sects? The knife which divides the polypus cannot be more prolific, than that knife which has been so much in use, in cutting off every member from the Church who differed in any thought from some standard, by which the operator has been pleased to try his opinions. An unnatural effort to keep men's minds pared close, in order to conform to a particular creed, has led to more numerous and far wider departures from it, than could otherwise have taken place.

It would be venturing on still more delicate ground, were we to ask whether the effacing of the scriptural and primitive distinctions between clerical and lay officers in the Church has not, by lessening the respect for the sacred order, and fostering a spirit of misrule and insubordination, greatly tended to the multiplication of sects? When the authority of proper officers ceases to be recognised, and the respect and obedience due to them are subverted, who can predict what endless discords may ensue? The tendency of this evil is manifestly to be traced in the far greater number of subdivisions amongst those sects by whom the clerical order has been the most completely degraded.

It will be perceived that these three causes are of a general and permanent nature; and they are the rather adverted to, on account of a tendency too generally prevalent to refer these evils to casual, local, or temporary causes. We perceive as plainly as others can the operation of these latter causes, and we deplore them as devoutly. And indeed we know not but a summary of them ought to be sketched, for the sake of the unsuspecting. But we have felt solicitous in the present article, of directing the attention of reflecting men to the main and more influential causes of the divisions which abound among us.

Amongst the local and temporary causes which have aggravated the evils of sectarism in our country, may be mentioned the radical spirit of the age, the fever for excitement and change, the prevailing disregard for office, and contempt of government, the violent impatience of restraint, and the almost universal desire of power. These tendencies to evil have been rendered more precipitant, by the cast of education given to religious teachers, bewildering them with nice and useless doctrinal distinctions, diverting their studies from the history of the Church, and inflaming them with impatience for immediate results, instead of teaching them to lay deep and well the foundations of a future and permanent increase. But enough of this.

Let us hasten to the most important practical part of the subject, the suggestion of remedies. And here it is also aside from our object to point out the one grand remedy—THE OMNIPOTENCE OF CHRISTIAN CHARITY, because we are not penning an exhortation, or dreaming of the time as already come when all Christians shall be perfect Christians; but we are endeavoring to bring out practical suggestions, which may meet the exigencies of the present times, taking Christian people as they are.

And thus are we brought precisely to the knotty point of our subject. All are agreed that disunion exists and is increasing to a frightful extent. Most men are becoming sensible that such divisions are grievously unchristian and pernicious. Many think themselves quite prepared to adopt any effective remedy which may be proposed. But *what shall be done, what that remedy is,* we have found comparatively few who are quite prepared to determine.

Preliminary to the discussion of this topic, the great question arises, what sort of a union amongst the followers of CHRIST, should be proposed? Shall they be called upon to unite, in some way or other, as they now stand divided, or are they bound to agree in one outward form of Christianity? Mr. Van Dyck, and multitudes with him, appear to entertain no other idea of union amongst Christians, than an greement that they shall not bite and devour one another. For our part, we most explicitly avow our conviction, that every attempt to put a stop to the dissensions and subdivisions which distract the Church must for ever prove futile, until Christians are agreed IN ONE OUTWARD FORM OF CHRISTIANITY. We have no room to pause for unfolding in full our reasons for this opinion. They are briefly these, however. Our Saviour CHRIST, in his last prayer for his disciples, and St. Paul in frequent arguments in his epistles, refer to the ONENESS of the Church—and at that period no idea could have been conveyed by their language, but a Church one in form, as well as in spirit. The earliest and purest writers of the Church employ language precisely similar, and by the unity of the Church, always mean unity in form and practice, as well as unity in doctrine and spirit. Common sense can repose with satisfaction on no other idea. Outward Christianity, with the multitude, is the whole of Christianity. Disunion in practice, is disunion in fact. And to talk about union in feeling and spirit, whilst there is disunion in fact, is about as wise as to exhort those to love one another, between whom some occasion of deadly feud actually exists. This common-sense principle is sufficiently tested, by asking contending sects in Great Britain and America, how they can present one Gospel to the people of China, without a previous agreement in what outward form Christianity must be sent to them?

The hopelessness of such a union is the great argument against it. But is it any more hopeless than the triumph of Christianity over the tempers of men, whilst actual occasions of difference are left unremoved? Is more grace necessary to guide the understanding to right results, than under the most unfavorable circumstances, to regulate the affections of the heart? We look only to a divine influence controlling the thoughts and hearts of men, to lead them into all truth, and to bring them back again to the unbroken unity of the Church. Is it too much to hope that under this influence the minds of all good men will be guided into all truth?

But when the preliminary question is settled, that, in order to heal the divisions among Christian people, there must be a return to one outward form of Christianity, a much more difficult question occurs, what that form shall be? Shall it be any one of the existing forms exactly as it is? Shall one of the best of these be modified so as to approach more nearly to some supposed perfect standard? Shall the excellences of each be chosen and formed into an entirely new model, avoiding all the evils of those which now exist, and combining all their advantages?—or shall it be abandoned to chance, or left to expediency to determine what that form shall be? Neither of these methods will bear the comments of common sense. Under either of these suppositions it would be impossible to put into the hands of every honest and good man precisely the same cue, with the perfect confidence that it would lead him, upon principle, to the same results.

As inductive men we do not like to state what that principle is, in the form of an axiom; and yet we know not how it can better be stated than in the words of Tertullian: "Whatever is first is true; whatever is more recent is spurious." In other words, we must go back to that period in the Church when it was as free from corruption in doctrine and practice as it can well ever again become before the millenium; when the Church did appear in absolute oneness of outward form. By correct methods of investigation, we must ascertain what that form was, and with willing minds and hearts, we must agree, in all essential respects, to return to that unity.

Here enough is fixed and permanent to satisfy the honest inquirer. Here all is plain, for facts and truth become the objects of search. And it has appeared to us one of the strangest anomalies of the human mind, that so much which belongs to our common external Christianity should universally be received by Protestant Christians upon this only correct principle, and yet so many disputed points, involving the most disastrous consequences, should never be brought to the test of the same principle.

Is it important that Christians should agree in one Bible? Might the most desolating and disastrous consequences result from controversies respecting the books which go to make up this one Bible? Would it prove fatal to Christianity to leave the determining of this question to caprice, or expediency, or chance? There Christians have done well in agreeing upon those sound principles of investigation which lead them to substantial and sufficient agreement, what the canon of Scripture is. The principle is correct, and therefore all honest minds rest satisfied in the same results. Abandon the question of the oneness of the Bible, to be agitated and kept afloat on the perturbed ocean of expedience, as the question is respecting the oneness of the Church, and very soon we should have amongst us almost as many books claiming to be Bibles, as we have sects claiming to be Churches.

And what are the laws of evidence, guided by which all Christians come to such admirable agreement as to the canon of Scripture? Do we settle that grave point by appeals to the Scriptures alone? Do we require a "thus saith the LORD," for the admission of any book within the compass of the Bible? If not, how may the method of investigation, in few words be stated?

We select some period of Christian antiquity by universal consent anterior to great corruptions; and in order to be quite safe, anterior to the existence of great causes tending to corruption; the year 300 for example, previous to the conversion of Constantine, or the year 250, when the documents of the then existing Christianity were abundant, or the year 200, even when men were living who had conversed with the disciples of John; and we ask, what books were received by Christians every where, and with one consent, as sacred books; and these and no others we admit into our canon. Then, with utmost care, we look into every previous writer, for concurring, or for opposing evidence. Finding nearly every thing clear and satisfactory, we finally repair to the books of the New-Testament themselves for incidental and internal evidence, to endorse for, and confirm the whole. And here we rest satisfied, that we have grasped the TRUTH.

What hinders the application of precisely the same rule, which we apply to the integrity of the one Bible, to the question of the one Church? Here there is some change of subject as to a few details, but not as to principle. Both are outward matters, inseparable from Christianity. Both involve a great variety of facts, and the question can never be settled in either case except by an appeal to facts.

Is it then too much to hope that the progress of theological learning, stimulated by the evils of sectarism, and guided by humility, true piety, and still increasing freedom from prejudices, will ultimately lead the best men, and the best ministers in our country to the adoption of correct methods of investigation, in order to restoring the unity of the Church? If here and there a ray of light has been scattered through those pages, we should be most thankful if we could concentrate every one of them upon the sentence;—that men accustomed to investigation will be brought to agree in some external form of Christianity, just as soon as they are agreed as to the methods of investigation by which the truth of that one form may be ascertained!

We have purposely excluded every sentence which might even imply in what direction these plain principles might guide us. With us it would matter nothing to which of the existing denominations they would conduct; or what modifications they would demand of each. Nay, it would not startle us at all, were they to point out some outward form of Christianity, buried and forgotten for fifteen hundred years. By following principle, we are quite fearless where we are conducted. We have only to hope and pray that the same spirit may be given to every inquirer, and that every candidate for the ministry may give the subject the attention which its importance demands, and then we shall all soon rejoice together, as members of one body, in the unity of the spirit and in the bond of peace.

COMMUNICATIONS.

For the Churchman.

THE DUTY OF LAYMEN TO ENGAGE PERSONALLY IN FOREIGN MISSIONS.

EVERY conscientious man, before entering on a work of importance, asks himself, *Is it right?* The Christian, when invited to action, proposes to himself the same question. Or in other words, he inquires, *Is it the will of* GOD? This point being determined, his duty is clear. The Bible is the declaration of GOD's will. To ascertain, therefore, the correctness of the principle on which an enterprise is founded, and his own duty in reference to it, the appeal is to the Bible. Let us, then, turn to that to discover the principles by which the Christian must act, and see by these principles the relation in which he stands to the foreign mission work.

1. As to the Christian's rule of action, it is a first principle of the divine oracles that "he is not his own, he is bought with a price." He has no will of his own, because when a lost sinner he was purchased from eternal ruin, and the condition of the purchase was, that he should be the Purchaser's for ever; and, therefore, he must "glorify GOD in his body and spirit which are his"—make the will of GOD his own, and the sole guide of his actions. The will of GOD is the Christian's standing rule of duty.

2. His will is definitely expressed by the law of love. "Thou shalt love the LORD thy GOD with all thy soul, mind, and strength, and thy neighbor as thyself." Let this principle be carried out—let the motive of every action as it respects GOD be supreme love to him; and as it respects all mankind, love such as we bear for ourselves, and the will of GOD is performed. This principle must be applied not only to what is done, but also to what is left undone. To neglect to do what is commanded is as much a positive sin as to do what is forbidden. The Christian is not bound to do every thing which is in itself agreeable to the will of GOD. But every thing which is in itself agreeable to his will, and besides is enjoined, or is what the dictate of supreme love to him would lead to, or what love to our neighbor as ourselves would prompt us to perform, that is the duty of the Christian. That enterprise which either of these principles alone, much more, which all of them together demand our engagement in, cannot be neglected consistently with duty. Now let us apply these principles to the question of personal action in foreign missions.

Need I urge that it is the *will of* GOD that all men should come to the knowledge of the truth and be saved? That he has made it the duty of his followers to preach the Gospel to every creature, and therefore if the will of the Christian does not lead him to action in this work it is not coincident with that of GOD.

Again, *perfect love to* GOD will manifest itself in action in conformity to the principles of the Bible, and the will of its Author. Since those principles and that will make it a chief object to evangelize the world, must not the Christian, to do this most effectually, labor personally in the work?

Again, the command and spirit of the Gospel is, Love thy neighbor—thy fellow-man—as thyself. And how does the Christian love his own soul? He esteems it of more value than the wealth and splendor of a thousand worlds, and the result is, that he seeks the knowledge of salvation through the Redeemer of mankind? Must not the same cause produce the same effect? Will not a love for others as for himself lead him to use the same exertions for the salvation of others as he uses for his own? Has that man a sense of the inestimable value of the soul, or love for the souls of his fellow-men as for his own, who does not labor personally and vigorously for their salvation? Personal, decided and energetic action, then, in spreading the Gospel, is the duty of every Christian. And he that neglects to do thus practically denies the first principles of his profession. But this does not prove the duty of engaging in *foreign* missions. No. It only proves the duty of personally laboring in the vineyard of the LORD to be binding on every one who would be his servant. Now the question is, *Where* ought he to labor? I answer, Where he can most glorify GOD. The question then is, Can the Christian glorify GOD most by laboring

in this country or in heathen lands? This question may be determined by two considerations:

1. The relation which the Christian sustains to GOD; and,

2. His relation to the world at the present time.

1. The Christian, from his relation to GOD, will glorify him by obeying his will. What then is his will as to the present state of the heathen world? Is it the intention of GOD that they should have the Gospel? Has he made provision for their salvation, and made them equally capable of being eternally happy? Is their condition such, that, like those who have the Gospel, they will not be saved without knowing and embracing it? To these questions but one answer can be given. The Gospel was intended for them, and without it they will be lost. A small portion of mankind have the word of life; while the majority, with the same undying necessities, are destitute. And now can the Christian, in view of the will of GOD on this subject, and in view of what he has done for all, and made necessary for all, confine his labor to *one portion*, and that the best supplied? As to this narrow part, the will of GOD is in one sense performed—it is enlightened by the Gospel. But as to the rest of the world, has he no will—no design? Or if he has, is it that it be for ever enshrouded in darkness—not a picture of death, but death itself? I repeat it, Has he no will, and if he has, what is it? Hear the reply, "Go ye into *all the world* and preach the Gospel *to every creature*." This decides the point, that it is the intention of GOD that the Heathen shall have the Gospel; and it also proves that it is his will that Christians should carry it to them. This is his positive command. But the command enjoins upon them no more than *to proclaim* to men the tidings of salvation, for this reason, that they can do no more than to make them acquainted with the Gospel and its claims. Conversion is the work of GOD. Have not American Christians done this with respect to their countrymen? Do we hazard any thing in saying that at home Christians have so made known the Gospel that those who now refuse it can *claim* no more of them, and are without excuse? But it was originally as much their duty to preach the Gospel to one part of mankind as another. This obligation remains in full force in favor of the Heathen, while as it relates to their countrymen it is discharged. Can there, then, be a question as to the strength of the respective claims of the Heathen and our own countrymen? Have Christians *any* excuse in not performing their duty to their fellow-men of heathen lands? They are without excuse, unless the performance of duty in one respect excuses the violation of it in another. Is not the conclusion legitimate, that Christians are disregarding the will and violating a positive command of GOD, while they neglect to send the Gospel to the Heathen? And if so, can the individual Christian doubt whether he will glorify GOD more by laboring abroad than at home?

2. The second method of ascertaining the particular field in which the Christian is called to labor, is by considering his relation to his fellow-men. As it respects this relation he will glorify GOD most when he cherishes such a love for his neighbor's soul as he does for his own. As a Christian, every individual of the human race is my neighbor, and I must do for him, as far as my abilities extend, whatever as a Christian I do or could wish done for myself. In other words, I must seek first and chiefly the salvation of his soul. As a Christian, (which is the relation we are now considering,) I am bound to do this for one man as much as for another. Now, in a general sense, all I can do for the salvation of any man is to present or to have presented to him the way of life through the Gospel. But this is already done for my countrymen and friends. They have heard its invitations and promises—they know its claims and their obligations. To them, therefore, my duty is performed, and now I must discharge the same obligation to my neighbor of heathen lands. Originally all had an equal claim upon me *as a Christian:* to one part of my fellow-men this claim is discharged—to a much larger it is not; therefore, the balance is destroyed, and my first duty is, to give the Gospel to those who have it not. Reasoning thus, would not the Christian fail of loving his neighbor as himself, and of following the dictates of that love, and consequently of glorifying GOD, if he should refuse personally to labor in behalf of the destitute Pagan? The conclusion, then, is, that whether we consider the relation of the Christian to his GOD, or to the world, or mankind as it is at present, he will do the will of GOD, and most effectually promote his glory, by personally engaging in the work of foreign missions. Therefore, it is his *duty*, instead of laboring at home, to become a foreign missionary, or if moral impossibilities prevent such a course, to bring whatever influence he possesses to aid the cause.

This conclusion is, we think, fairly drawn from the premises, and the only way of escape is by denying the principle with which we set out. But these principles lie at the foundation of our faith, and cannot be denied without renouncing the Christian profession. But oh, the weakness and inconsistency of human nature! How strong is the principle of self in the heart! How hard to cut off a right hand, or pluck out a right eye, when *our religion* demands it! Who can receive the saying, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me?" Who is there that will meet the demands of his Saviour with as much readiness as he receives his promises?

Seminary, July 18th. H.

For the Churchman.

WHETHER KNOWLEDGE IS USEFUL IN REFERENCE TO A FUTURE STATE.

MR. EDITOR,—I beg leave to propose for your consideration the question stated above, namely, *Whether knowledge is useful to us as rational and intellectual beings in reference to a future state?* I mean the word knowledge to be taken in a large and liberal sense; every species of it, not singly and individually, but in the combined and general effect with which it may operate to the improvement and enlargement of our intellectual faculties. The perfection of our nature, we are taught by the oracles of Divine truth, cannot be obtained in this mixed and imperfect state. But whilst our minds are raised to nobler hopes of a future existence, which shall so far transcend our infantine state on earth, that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive "its glory;" still we are encouraged in the most fervent manner to perfect our nature as much as possible in this lower world,—to "go on unto perfection,"—to make ourselves perfect, "even as our Father which is in heaven is perfect." An obvious objection to the tendency of this hypothesis I would anticipate. It is *moral* not *intellectual* perfection which is held out by the Scriptures as the object of our existence, "the end we should attain, our final good." But what I would wish to be answered more satisfactorily and diffusely is, whether a rational free agent like man can attain to any thing which shall approach this perfection of morals without a proportionate approach to the perfection of his understanding; whether, in a word, the improvement of our intellectual faculties must not keep pace with, and are not included in our moral perfection? By this supposition I mean not to exclude the unenlightened part of mankind, who act up to the light which is given them, from all the blessed promises of the Gospel. GOD forbid that I should for an instant suffer myself to entertain such an impious, such a presumptuous sentiment! We know not how GOD, in his infinite wisdom, may enlighten the understandings of those whom his providence hath for wise reasons placed in subordinate situations in their probationary existence, but whose moral obedience to the blessed truths of revelation have so far entitled them to future happiness as the scheme of the mysterious atonement through CHRIST will found any title of a frail and sinful being to so "exceeding great reward." And although their understandings were left to be enlarged by a more gradual process, so long as they were crowned with happiness to the fulness of their capacity of enjoyment, no injustice can be supposed to be done to such blessed individuals. We can enjoy no more than our capability allows us. The sun cannot be made brighter than he is, whilst the self-same physical causes of his brilliancy exist within him; but this glorious luminary can experience no want, though there should be bodies infinitely more glorious in remote parts of the universe, whose light cannot reach and extinguish his beams. If, then, the happiness of the individuals in question be not affected by my hypothesis, I may at least pursue it with innocence, and without impiety.

I contend, therefore, that our labor to cultivate our intellectual faculties, whilst we are in this imperfect state, if it be properly directed, will not be in vain in reference to a future state, where, indeed, all earthly things will fade from our *eyes*, but not from our *souls*. Such labor, if I may without irreverence so speak, "will not be in vain in the LORD." For are there not many mansions in our heavenly Father's house? Are not these mansions already occupied by various degrees of spirits whose nature partakes of ours in kind, though higher in station, and more glorious in qualities and perfections? And although these angels are elect, and cannot fall away from their happiness, still may not their range of action and contemplation be for ever enlarging? not like the circle of human glory, "which never ceaseth to enlarge itself, till by wider spreading it doth come to nought;" but which, though it go on for ever, continually advances to perfection, such as created beings can attain, but which is, nevertheless, at an infinite distance from that hallowed fountain of Divine perfection, from whence all created things, angels and men, and worlds, first flowed, and continue to be supplied with life and existence. With this assertion of our common nature with the angels, although my inferences may be erroneous, I think I shall obtain the ready acquiescence of all thoughtful men. From these glorious spirits we may carry our elated mind to the throne of the Deity. For this sentiment, presumptuous as it may appear, I have a great authority. "Angels," says the sage and judicious Hooker, "in the countenance of GOD's nature, looking downward, beheld themselves beneath themselves, even as upward in GOD, beneath whom themselves are, they see that character which is nowhere but in themselves, and as resembled." May not man, therefore, who is divinely declared to be made but "a little lower than the angels," even in this state, when in another state he is "crowned with glory and honor," ascend into their seats as they rise higher into mansions above them? Can this progressive ascent in our nature happen if our intellectual faculties do not expand along with our moral qualities? And will not our first mansion in our heavenly Father's house in some sort depend upon the progress our minds have made "in all knowledge," (εν παση γνωσει,) "whilst we were tenants of this world of sense?" It is on all hands agreed among Christians that the state in which we are placed at present is merely preparatory to that which is to follow it; and that it ought to be considered as nothing more than a school of probation, in which "we are to be rendered meet for partaking of the inheritance of the saints in light." If this be so, it must be granted that whatever tends to exalt us here in the rank—not of civil rank or dignity—but of *mental* perfection, must contribute to render us fitter for becoming the associates of intellectual and moral beings, to whom we are at present inferior in every perfection. But knowledge of all kinds, physical as well as moral, certainly hath this tendency; and, therefore, we may safely conclude that the acquisition of true knowledge here will prove useful to us hereafter.

This hypothesis of our progress to perfection and happiness has been adopted by the most eminent divines and philosophers, and the most elegant scholars. Tillotson thought that the happiness of saints and angels might be continually increasing. Locke and Addison supposed that, as there was a regular progress of beings from the lowest insect to man, so, by a parity of reasoning, there might exist the same progress from man to the highest created being, the most exalted angel. See Addison's beautiful picture of this progressive happiness in his celebrated paper, (No. 115,) on the immortality of the soul, and (No. 600,) in which is the most beautiful and rational speculation on the utility of knowledge with respect to a future state that is perhaps to be found in the English language. R. D.

St. Augustine, E. F.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 19, 1835.

Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber is painfully compelled to abandon the hope of making a Visitation before the meeting of the approaching Convention of the Diocese. Nor is he at liberty to anticipate, with any certainty, continuing from home, for the purpose of Visitation, after the adjournment of that body. He, therefore, requests that all the candidates for Priests' Orders, who have passed, or who may have seasonably passed, the Standing Committee, will meet him in the vestry-room of Trinity Church, in the City of Utica, on Wednesday, the 30th instant, at 10 o'clock, A. M., for the purpose of examination, with a view to their ordination, at the opening of the Convention, on the following day.

The testimonials of the following Deacons have been favorably acted upon by the Standing Committee:

The Rev. Stephen M'Hugh,
The Rev. Marshall Whiting,
The Rev. Erastus Spalding,
The Rev. Timothy Minor,
The Rev. Thomas Morris,
The Rev. Richard Smith,
The Rev. Henry Peck.

The presbyters in and near Utica are requested to make arrangements for the attendance of two or more, at the time and place appointed for the examination; at which it will give the subscriber much pleasure to meet, also, any other of his brethren, the presbyters of the Diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, Sept. 16, 1835.

CHRISTIAN UNION.

ON our outer page will be found the substance of an essay on this subject from the pen of Bishop Smith, of Kentucky, extracted from the last number of the Literary and Theological Review, a journal of great merit, conducted in this city. We have many proofs that this subject is at present one of deep and peculiar interest with able and inquiring minds in many sections of our country, and among different denominations. The division of Protestant Christendom into sects rival and hostile in their outward demonstrations toward one another, and at the same time united in the substantials of faith, is a phenomenon equally remarkable and painful. Episcopalians have ever expressed a decided dissatisfaction with all attempts to remedy this evil on the principle of voluntary association, regarding such attempts, whatever temporary popularity they may gain, as necessarily inefficacious and abortive. They have also been equally prompt to discountenance amalgamation on the principle of love or charity, with an avowed disregard to all bonds of outward union, because they believe that the bulwarks of outward union are necessary to the conservation of the faith. And believing outward union to be necessary to the permanent preservation of truth and unity, they have been unable to avoid the conviction that the Divine Founder of Christianity would provide for so important a want, and have, therefore, naturally argued that such a provision must be found either in divine appointment, or in apostolic and primitive prescription. Some there are, who admit the force of this argument, and think they find in Independency or parity a form of government which possesses apostolical sanction. But the number of these, it is believed, are comparatively few, there being many more who regard church-government as a mere matter of expediency, or of human choice and regulation. On these the above consideration may be urged as an inducement to inquiry, and on the same persons the further consideration may be pressed, that as they regard all forms indifferently as matters of human regulation, and are of course not attached to any from a sense of moral obligation, they ought, if they really believe union to be either desirable or obligatory, to join those of their brethren who are attached to a form which they cannot conscientiously relinquish. This last consideration was forcibly pressed on the Congregationalist Churches of New-England many years ago, by an eminent clergyman of our Church, and we mention it in passing, as one among other evidences that might be given of the willingness Episcopalians have ever manifested toward a union, so it be on the basis of Scripture, or primitive antiquity. The essay of Bishop Smith is designed more to awaken inquiry and throw out hints on the subject, than to give it a thorough discussion. Our own brief remarks are made in the same spirit. At present neither our time nor limits allow us to enter largely on the subject, but as it is one which we have reason to believe is occupying a more than ordinary share of the attention of the Christian community, we are willing to keep it before the minds of our readers, and hope at some future time to be able to offer a full statement of our views.

ST. PAUL'S COLLEGE.

THE Rev. Dr. Muhlenberg has lately issued a prospectus of a new institution which he proposes to establish under the title of St. Paul's College. We regret that the late hour at which we saw the prospectus, and the length of the proceedings of the General Convention, prevent us from laying this brief but important document before our readers without delay. This we shall take an early opportunity of doing, and meantime bespeak for it the attention which it deserves. Dr. Muhlenberg reminds the public that his original plan, as explained some years ago in his first prospectus, contemplated the preparation of young men, by means of a full collegiate course of studies, for the duties of professional and active life. The essay at Flushing he has ever regarded as an experiment; and as a trial of seven years has proved it to be successful, he now comes forward with the further and full development of his plans. He has purchased a tract of land of about one hundred acres on the East River, in the township of Flushing, where he contemplates the erection of a college which shall go into operation in the spring or fall of 1837, on a scale commensurate with the utmost that its collegiate title implies. The college is to be properly supplied with philosophical apparatus, library, &c., and with professors of the required number and ability, while at the same time no deviation is to made from that peculiar discipline which has gained for the Flushing Institute so extensive and merited reputation. For the completion of this magnificent project, so far as regards pecuniary means, Dr. Muhlenberg relies on his own private resources, and those of a few individuals who have the ability, and, from the personal gratification they have experienced at the results of the Flushing Institute, the inclination also to second his plans. The college is to be thoroughly and distinctively Protestant Episcopalian, and is to form "a congregation of the Protestant Episcopal Church;" it also provides for the gratuitous education of ministers, who shall spend the early part of their ministry either in the work of Christian education or as missionaries in our western country; and it is designed also to operate for the encouragement of missions in general. These features of the institution might well have been urged as claims on which to ground an appeal for pecuniary aid in its behalf to the Church and the Christian community generally, but all such claims, as we have said, are waived, and the college is to be the offspring of private munificence. That nothing may be wanting to place the institution before the public in the attitude of a college, the belief is expressed that by affiliation with some college of respectable standing, diplomas will be conferred on the graduated students. The new college, as we have said, is to go into operation in the course of 1837, and in the interim the studies of the Flushing Institute are to be shaped with a view to qualify candidates for admission into it.

Personally interested as we for a long time were in Dr. Muhlenberg's views, and knowing full well the uncommon resources of mind which enable him to carry into effect, as well as to originate, the best plans of Christian education, we entertain no doubt that the high expectations which his prospectus encourages will be realized, and that St. Paul's College, if GOD spares the life of its projector, will prove a blessing and an ornament to society and the Church. Of one who is so well known as Dr. Muhlenberg, and whose labors are so highly appreciated, it may seem superfluous to speak; but having seen the very heart of the Flushing Institute from its commencement, and carefully observed its workings and growth, and having been with the Principal in the hours of discouragement and success, and in all the varieties of trial and effort, we cannot forbear swelling the general testimony in his praise with a tribute, sincere, however feeble, to the purity and benevolence of his purposes, and the extraordinary endowments that fit him for the task which choice and a sense of duty have unitedly devolved on him.

It is not easy to estimate the character of a man who voluntarily secludes himself from society for the prosecution of a labor which brings in its train neither wealth, nor a kind of fame which is ordinarily deemed an object of ambition. A stranger would suppose that such a person must have in his composition a spice of the ascetic or the devotee. But those who know Dr. Muhlenberg know that his character has no tincture of this sort. Few men take the world more cheerfully, or combine so many of those qualities which fit their possessor for the enjoyment and embellishment of social life. And we believe it will be found impossible to account for his detachment from the world, and devotion of himself to the one object of his life, from any motive less powerful and less exalted than a deep conviction of the want of a more guarded education for youth than is found in the prevailing system, and a religious determination to do all that an individual can do to supply the want. How far his dissatisfaction with the prevailing system is well-grounded, others have as good an opportunity of judging as ourselves. But be the defect real or imaginary, none know better than we the ability with which it will be remedied by the future Principal of St. Paul's College. Such disinterested and untiring benevolence; such a union of firmness of purpose and gentleness of manner; such tact in discriminating the youthful character, and determining at the moment, and as it were by instinct, what faults and delinquencies to see and what not to see; such mild promptitude and decision in the administration of discipline; such power of conciliating attachment, winning the affections and inspiring respect; such even-minded, even-handed justice, invariably leading a delinquent to anticipate, acquiesce in and pronounce his own sentence; such elasticity of spirits, enlivening with a perpetual cheerfulness the tedium of retirement and the drudgery of business; such instant vigilance and systematic perseverance in working up the incidents of the day and the pursuits of the year into the formation of a manly, decisive and effective piety in the minds of his pupils—a piety liberal without vacillation, ardent without effervesence, and serious without mawkishness; such sound apprehension of what religious character ought to be, and such unceasing and pious solicitude, and skilful, yet humble energy in forming it: in a word, such a combination of those rare qualifications required in the moral guide, friend and teacher of the young, we have never seen *united* in any other man. What we say is grounded upon six years' acquaintance with the Flushing Institute, during which time we have had almost daily opportunities of observing the minutiæ of its discipline; and we have no fear that any who have had competent means of forming an opinion will think that we have said too much. Others may bring to the same task greater vigor of mind, and more varied and profound learning, but it would not be easy, if indeed it were possible, to find one who, all things considered, is so peculiarly and admirably qualified for it as Dr. Muhlenberg. We therefore no less confidently believe than sincerely hope, that in his present project he will be seconded by those sympathies and encouragements of the Church which seven years of faithful, real and effective labor have given him a right to expect, and which it should be remembered are none the less grateful even where, as in the present instance, they are wholly unsolicited.

DR. TYNG'S LETTER.

We are indebted to "A Lay Subscriber to the Sermons of Dr. Bedell," for the following suggestion, which has our cordial approbation.

MR. EDITOR,—The frank acknowledgment of Dr. Tyng, in your last paper, correcting any erroneous impressions that may have been produced by his Memoir of Dr. Bedell, tending to the injury of the late Bishop Hobart, afforded me the greatest pleasure. I will cut it out of the paper and place it at page 42 of the book; and it has occurred to me that, as it may be a long while before a second edition will be published, and when published, it is not probable that those who have copies of the first, will purchase of a subsequent edition; it would be an act of justice, that Dr. Tyng's letter and the intended correction of the text of the Memoir, or one of them, be printed and sent to every subscriber to the work, in order that it might be placed at the proper place in the Memoir. The form of the matter might be made convenient for the purpose.

BIBLICAL CABINET.—This is a collection of philological tracts published at Edinburgh. The last number, which has been just received, contains a translation of Storr's dissertation on "The Kingdom of GOD," by the Rev. Manton Eastburn, and a translation by the Rev. Mr. Whittingham, of a dissertation by the same author on "The Parables of CHRIST." A previous number of this work contained Planck's Treatise on Biblical Philology, translated, and with annotations, by Prof. Turner, of the General Theological Seminary. It is a matter of congratulation with American Churchmen, that the labors of their divines are held in such estimation on the other side of the Atlantic.

DENS'S THEOLOGY.—A strong sensation has been produced and still exists on the other side of the Atlantic, in relation to Dens's Theology. Every magazine that we open, has more or less about Dens's Theology; and it has called forth pamphlets, letters, and newspaper paragraphs, in abundance. And who is Dens? the reader is ready to ask: to which we answer, that he is a Roman Catholic divine of the old stamp, and, we believe, of Dutch extraction. It is well known that the Romanists of late years, have very strenuously disavowed the dogmas which Protestants have charged upon them in regard to persecution, the treatment of heretics, the power of the Church to annul civil rights and obligations, and other similar points. These, say the Romanists, are the exploded dogmas of past ages, once indeed held, but now disavowed by the divines of an immutable Church. So says Dr. Murray, the Roman Catholic Archbishop of Dublin; and so the assembled bishops and priests of Ireland have solemnly declared. In the midst, however, of all these protestations to the contrary, undeniable evidence, it is said, has been produced that Dens's Theology, a ponderous body of divinity, which contains all the most offensive doctrines of Romanism in their most offensive form, is actually made the text book and standard of theology at Maynooth College, and has been published with the approbation and sanction of the said Dr. Murray, Archbishop of Dublin—and that too, with such double dealing, that the dedication of the work to Dr. Murray, which states that the book is edited under his auspices, has been cut out of every copy which was likely to fall into the hands of Protestants. We feel no other interest at present, in this affair, than as one of the incidents of the day; and as such, we shall endeavor shortly to lay before our readers, a more detailed account of the present excitement.

The Class-book of Natural Theology, for Common Schools and Academies, with numerous engravings, and a copious list of questions. By REV. T. H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb. Hartford, Belknap & Hamersley. 1835. pp. 196.

FEW persons have attained a higher reputation as a writer for children than Mr. Gallaudet, and none that we know of better deserves the reputation which he has attained. His admirable "Book on the Soul," ought to secure for him the thanks of every parent. The subject of the present volume is one of the first importance, and appears to be handled with the same felicity of illustration, and the same *homeliness*, if we may use a *good* word in a *good* sense, of thought and language, which have distinguished his other works, and which give all his dialogues the character of animated and intelligent conversations *at home*.

Cobbett's Legacy to Parsons, in Six Letters, with a Dedication to Blomfield, Bishop of London, &c. New-York: published by John Doyle. 1835.

IF this book of Cobbett's were addressed to "parsons" in general, we would recommend the reader to see what could be said against them by so remarkable a compound of coarse sense, impudence and scurrility. But as the "Legacy" seems to be wholly levelled against the English Establishment and its supporters, we suppose that in this country nobody will think it worth while to notice it.

GENERAL THEOLOGICAL SEMINARY.

AGREEABLY to the power vested in me by the constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States, I hereby call a Special Meeting of the Board of Trustees, to be held in Trinity Church, in this city, on Tuesday evening, 22d instant, at 7 o'clock.

This meeting is called at the instance of several members of the Board of Trustees, for the purpose of receiving nominations to the vacant professorships.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, Sept. 10, 1835.

APPEAL FOR ILLINOIS.

BY the blessing of GOD, Illinois has, within six months, become a diocese. With the three primitive orders of the Christian ministry complete, and with that indefatigable prelate, Bishop Chase, at her head as Diocesan, she was, last month, with great unanimity and harmony, received into union with the General Convention of the Protestant Episcopal Church in the United States.

Already, then, at this early day, has our standard been erected upon the fertile and sunny prairies of Illinois, and the banner of CHRIST and his Church, with the motto, "Only in the Cross," been unfurled to the view of the many thousands who are continually hastening thither to establish themselves in that most delightful portion of the upper valley of the Mississippi.

Brethren, shall this banner continue to float upon the breeze in that far western region, gladdening the hearts of those who are remote from the homes of their fathers, aud leading them on to victory and salvation? Yes: the work so auspiciously begun will go forward, to the glory of GOD. That interesting field of Christian labor, to which Providence seems now to call the special attention of all Christians, and particularly of Churchmen, shall be occupied. We will open our hearts and our hands to the venerable and beloved servant of the Most High, who has, with the self-denial, the zeal, and the devotedness to our holy cause which distinguished his earlier days, again taken his stand, in the evening of life, at the head of the soldiers of CHRIST upon our frontiers. There we behold him renewing the energies of his youth, and, as the mighty tide of population rolls on, enlarging westward the boundaries of that Church to which his fortune, his health, his whole life, have been cheerfully sacrificed. The founder of the Church in the then wilds of western New-York—the missionary who first introduced the Protestant religion into the State of Louisiana—the founder of Kenyon College, in Ohio, and the first Protestant bishop that ever labored west of the Alleghany mountains, now again re-appears, girded for the battles of the LORD. His voice is heard from the great river of the west, and from the confines of the Ouisconsin and north-western Territories, calling for help in his great undertaking. His call will not be in vain. From the east shall be echoed back to our destitute and struggling brethren in the west, the ready response of love, and sympathy, and Christian liberality. We will do our duty to them, to their apostolic bishop, and to the Church. We will encourage their hearts and strengthen their hands, and bid them go forward as conquerors under the banner of CHRIST JESUS.

But, brethren, whatsoever our hand findeth to do, in relation to this matter, we must do quickly. The extensive region of Illinois, which will soon have a population of millions, is now open to us, and, to a considerable extent, unoccupied by others. Many of the inhabitants are Episcopalians; and multitudes, not educated as such, would gladly welcome and conform to the Church, rejoicing to find in it a refuge from the infidelity, the heresies, the religious distractions which prevail around them. If we delay even for a short period, others will take possession of the ground before us, and we shall find ourselves in a great measure excluded. The glorious opportunity which is now presented, of laying broad and deep the foundations of the Church in that rapidly growing State, will be lost; and thousands who might have been gathered into our fold, will wander away to feed in strange pastures, and remain aliens from our Zion for ever. Prompt and energetic measures, then, must be adopted for securing, under GOD, the permanent establishment and prosperity of our beloved Church in that interesting section of our country. Let us, therefore, at this critical moment, rouse ourselves to the work. Let us liberally aid our brethren there in sustaining faithful missionaries who shall labor among them—in building churches—in establishing an Episcopal seminary—whence may proceed their future supply of ministers. Let us do this, and the time is not distant when Illinois will, by the Divine blessing, rank with the first dioceses in the Union.

Under a deep sense of the interesting duty which the providence of GOD had thus devolved upon us, a large meeting in behalf of the Church at the west was held in Philadelphia. Our endeavors for the destitute States were countenanced by the presence of eight of our bishops, and a great number of the clergy. At a subsequent meeting, the following resolutions were proposed, and are now given to the Church, requesting her sanction and adoption.

Resolved, That the Rt. Rev. Bishop Chase has our entire approbation and our heart-felt sympathy in his present work and labor of love and duty to the Church of CHRIST in Illinois; and that we will aid him in the same by our prayers and by all reasonable endeavors.

Resolved, That the wants of Illinois appear to be three-fold. 1. Of means to educate young men for the ministry in the land where they will be inclined to stay—"sons of the soil." For this purpose a seminary should be established, and provided with suitable professors, under the ecclesiastical authority of the Diocese. 2. Of means for the building of churches. 3. Of means for obtaining and supporting faithful and devoted missionaries, who, with the venerable prelate at their head, shall unweariedly labor to gather the people, every where, into congregations, as they come into the State, and build them up in the true faith of CHRIST, into a holy temple acceptable unto the LORD.

Philadelphia, September 2d, 1835.

I hereby recommend the promotion of the interests of the Diocese of Illinois to the Episcopalians of Pennsylvania.

H. U. ONDERDONK,
Assistant Bishop.

Philadelphia, September 3d, 1835.

I hereby recommend the promotion of the interests of the Diocese of Illinois and of all other destitute districts of the Church, to the Episcopalians in Pennsylvania, and in whatever other places application may be made in due form, and by persons duly appointed, for the accomplishment of the object.

WM. WHITE,
Bishop of the Prot. Episc. Church in the Com. of Penn.

For the accomplishment of these great and important objects, an earnest appeal is now made to the Christian liberality of the friends of the Church in the eastern and more favored sections of the United States.

Donations, of any amount, will be thankfully received by Paul Beck, Esq., treasurer of the Illinois fund, Philadelphia; and deposite may be made, subject to his order, in any bank in the United States.

Philadelphia, September 4, 1835.

PROCEEDINGS OF THE GENERAL CONVENTION.

Monday Morning, August 24.

AFTER the usual preliminary exercises were passed, and the minutes read, it was, on motion, decided to discharge the Committee on Canons from the consideration of the questions pertaining to the subject of missionary bishops, and the resolutions on this subject which had been handed to that Committee were passed over to a special committee. The report of the General Theological Seminary was then read, and referred to the Standing Committee on the Seminary.

Mr. Mason, of New-Jersey, called it back, and offered some resolutions concerning the regulations of the books to be used there. He objected to the clause of the canon on that subject, viz. "or as may be approved by the faculty," because he considered it dangerous to the best interests of the Church. The House of Bishops has prescribed the books to be used, and such, and such only, ought to be found there; yet he maintained that others were there, the tendency of which he considered deleterious, and whose influence might, in some instances, prove destructive.

Mr. Meredith replied, that this was a serious matter that such charges should be brought against the faculty of that institution; and in order that it might be duly considered, he moved that it be laid on the table for the present.

The Rev. Dr. Hawks, as one who had been for some time engaged in that Seminary, rose in reply, and explained the government of the department referred to by the Rev. gentleman from New-Jersey. If, in the prosecution of my duties there, I have been able to gain any information from the Roman Catholic historians, I have not hesitated to make use of it. If from the classic heathen authors, that also have I used. Or if from a Jewish Rabbi I may have received light, I had no conscientious scruple to transmit what I had learned, and refer the students to the authority. Sir, I plead guilty to the charge of having made use of every assistance in my power; but, Sir, I do repel the charge that any thing repugnant to the spirit of the canon referred to, has been introduced. The branches of study are intended to be regulated by that canon, and not every text-book which shall be put in requisition in following out those various branches. We court investigation, and as this matter has been introduced into this House, we demand it: that if we have done our duty it may appear, and if we have not, that measures may be taken accordingly.—Laid on the table.

The Committee on the Calendar reported that they considered it expedient to adopt the resolution offered by Mr. Mason. Mr. Meredith spoke in favor, and entered into a detail of the history of the Church in fixing the calendar for Easter, from the formation of its constitution until the change of style. A message was received from the House of Bishops, accepting of the proposition of Dr. Hawks, for preserving the early ecclesiastical history of the Church in America; another concerning the Church of Illinois; and a third concerning the Rubrics; which were laid upon the table till the calendar should be disposed of. Dr. Hawks showed that it would be a dangerous precedent to consider the errors in the calendar as typographical errors, and moved an indefinite postponement. Mr. Mason opposed, but the House postponed.

The messages from the House of Bishops were severally concurred in by the House of Clerical and Lay Deputies. A joint committee was appointed to consider Dr. Hawks' proposition. The Committee of Unfinished Business reported. Dr. Hawks called up the motion of Mr. Mason on the Theological Seminary, and moved that it be referred to the Board of Trustees: passed.

Dr. Croswell, of Connecticut, called up the resolution of the Education Society. A committee was appointed to inquire into the expediency of forming such a society, and to report accordingly. A committee of conference on the time and place of next Convention was appointed. House adjourned.

Tuesday Morning, August 25.

A message was received from the House of Bishops on the proposition of Dr. Hawks, accepting his offer of manuscripts and books, and providing therefor. The House concurred. The Committee on Canons reported a 6th section to the 51st canon, requiring "chaplains in the army and navy, and ministers of this Church officiating in alms-houses, hospitals and penitentiaries, to report annually, to their respective bishops, the amount of duty performed by them during the year," which was laid on the table.

A message informing the House that the House of Bishops had appointed, on their part, a committee to confer on the time and place of the next General Convention, and requesting the House of Clerical and Lay Deputies to appoint their committee for the same purpose, was received.

Dr. Upfold, after alluding to the various errors which had crept into our Book of Common Prayer, moved, that in order to secure the greater degree of correctness in its execution, it hereafter be printed at the Protestant Episcopal Press in New-York; and second, that a joint committee be appointed to examine and superintend the execution of this work. This motion was amended by a motion to instruct the Committee on Canons to inquire if any further measures are necessary to insure correctness in the Prayer-book, and to report accordingly. Mr. Meredith moved a substitute, which was lost. Dr. Gadsden proposed that a copy right should be secured, but the proposition was opposed on account of legal difficulties. It was urged that the press was using all its influence to guard the Prayer-book, and this was all that could be done. Mr. Meredith remarked, that it was strange the House would still continue to pursue a method which had been tried for years, and had proved incompetent. He could see no insurmountable difficulties in the way of a copy right. The motion referred to Committee on Canons.

Mr. Meredith moved that the attention of the House of Bishops be called to the word "Amen," at the end of the Lord's Prayer, the Creed and the Confession; in some places it is printed in Roman letters, to be repeated by the officiating clergyman, together with the congregation, and in other places it is in italics, indicating that the response is the single act of the congregation, and not participated in by the presbyter. Motion passed.

A message was received from the House of Bishops on division of dioceses, and advising an alteration of the existing canon. Laid on the table and ordered to be printed for the use of the House.

The report of the Committee on the State of the Church was received, and on motion, the reading was dispensed with. It was sent to the House of Bishops.

The motion of the Rev. Mr. Pyne, of Connecticut, on "the chaplains of the army and navy," &c. was called up. Dr. Mead moved to strike out the words "chaplains in the army and navy," so that it would require a report of every Episcopal clergyman, and advocated this stricture by referring to the drones who were still wearing the clerical name, but performing its functions occasionally only, and engaged in secular employments. Mr. Pyne opposed the amendment, as it would not then reach the cases for which he had designed it.

Dr. Hawks moved that the whole sentence, "chaplains of the army and navy, and those officiating in hospitals, alms-houses and penitentiaries," should be struck out, so that every Episcopal clergyman in the country should be required to report his services, if any were performed, and if none were, to give reasons for the non-fulfilment of his duty. I am no more friendly to drones than the Rev. Dr. whose motion preceded my own, nor am I friendly to the class of busy bodies which sometimes infests the Church. We must guard her purity, if we would wish the blessing of GOD to rest in our borders; and the way that this will be effectual will be to require all these amateurs to give an account of themselves, that the Church may know her situation and prepare herself accordingly.

Mr. Pyne said that something ought to be done to make the office of chaplain in our military departments an office of respectability, that it might be filled by good men, and not merely a refuge for cast-off clergy. No more effectual method can be devised, than by requiring the same reports from them that are required from all the other regularly settled clergy.

The amendments were lost, and the resolution passed. The House adjourned.

Wednesday Morning, August 26.

After the reading of the journal, the Committee on Expenses reported—report accepted. A motion was offered to decide upon a table of affinity—laid on the table.

Moved that a committee be appointed to inquire into the expediency of introducing a canon, providing for the trial of a clergyman in the diocese in which the offence has been committed.

Dr. Burroughs, of N. H., moved an indefinite postponement, which was negatived.

A message was received from the House of Bishops, stating that a committee had been appointed in that House, to cause an edition of the Book of Common Prayer to be printed in the German language.

The Committee on Canons reported concerning the printing of the Book of Common Prayer, that the 46th canon made the requisite provision for that purpose, and under that, some suitable person might be appointed. It was urged that a person well acquainted with the book should be chosen by the Bishop, and required to attend to it.

Dr. Mead objected that it would interfere with the appropriate parochial duties of a presbyter. That those accustomed to proof-reading and entirely unacquainted with the substance of the volume would be more likely to detect an error than one who from his familiarity with the work would be led away by the sense, and therefore more likely to pass by an error.

The motion prevailed to print, but the copy right was lost. Adjourned.

Thursday Morning, August 27.

The report of the Committee on New Dioceses, so far as it relates to Indiana, was recommitted to that Committee, with instructions to embody in it the reasons which rendered it inexpedient to receive the Church in that State as a diocese of this Church.

A motion of the Rev. H. M. Mason, recommending that provision be made to insure the publication of a standard edition of the Bible, was laid on the table for consideration.

The Special Committee appointed to report on the resolutions relative to missionary bishops, reported as follows:

"*Resolved*, That the Committee on the Canons be instructed to inquire into the expediency of preparing a canon to authorize the consecration of a bishop in each of the States and Territories which are now destitute.

Resolved, That the Committee on the New Canons be instructed to consider the expediency of preparing a canon to authorize the consecration of a bishop or bishops to serve as missionary bishops in foreign countries; and if they deem the same expedient, to report a canon accordingly.

CALEB S. IVES,
LEONIDAS POLK,
EDWARD C. M'GUIRE,
JOHN E. COOK,
A. C. MAGRUDER,
Committee.

"The Committee to which were referred two resolutions, relative to the consecration of bishops for various purposes, respectfully submit the following

REPORT:

These resolutions direct an inquiry to be made, touching the expediency of furnishing with Episcopal services —1st, the States and Territories not yet organized into Dioceses: 2d, foreign missionary stations: 3d, Dioceses which have not the requisite number of presbyters to authorize them to select fit and proper persons to be appointed and consecrated bishops.

With respect to the first inquiry above suggested, the journals of our several General Conventions show the deep anxiety of the Church, at all times, to provide for the spiritual wants of our brethren in the Territories and young States. As long ago as in the Convention of 1808, a committee, consisting of three of the bishops, two of the clergy, and two lay members, was appointed, among other things, 'to consider of, and determine on, the proper mode of sending a bishop into said States or Territories; and, in case of a reasonable prospect of accomplishing this object, to elect a person to such Episcopacy.' (See journals of General Convention, page 253.) In 1811, that Committee reported that they had not proceeded to elect a person to said office, because at that time there existed no reasonable prospect of accomplishing the object. Thereupon the Bishops of Virginia and Pennsylvania were requested to devise means for the supply of Episcopal congregations, west of the Alleghany mountains, with the ministrations and worship of the Church; and for 'organizing the Church in the western States.' (Journals of General Convention, p. 273.) And in page 312 may be seen the report of these venerable bishops. In 1817, such were the confident expectations that this object, so much desired, would be accomplished, that a canon was passed authorizing portions of the Dioceses of Virginia and Pennsylvania to place themselves under the provisional superintendence of such bishops. This measure was, however, arrested, and the canon repealed in 1820, in consequence of the consecration of a bishop for Ohio, and in the hope that it would be in his power to render the necessary Episcopal services to our distant and destitute brethren.

Since then our population in these remote sections has surprisingly increased, and with the increase of the population, the demand for Episcopal services. So deeply sensible was the Church of this necessity, that, although some of our venerable bishops have occasionally visited different portions of the western country, the House of Clerical and Lay Deputies in 1829, made their respectful request of the House of Bishops, that they would devise some plan for affording to our Territories and new States, Episcopal services and supervision. When, however, the Convention met in 1832, a bishop had been elected, and was about to be consecrated for Kentucky; and there was a prospect which has since been realized, of the consecration of a bishop for Tennessee, and it was deemed inexpedient at that time, to do more than to adopt a canon to authorize the election and consecration of a bishop for what was called the South-western Diocese. This latter measure, it is understood, has failed, and it need not be stated by the Committee, what injury has been done to our Episcopal brethren in that portion of our country which was to have received his services, counsel and supervision.

Your Committee have selected from the journals of the General Convention, some of the evidence which they furnish of the deep solicitude of the Church to make provision for the wants of our brethren, and believe that nothing need to be urged, to show the importance of the adoption, by this Convention, of measures to supply immediately their wants. They will only add, that the reason why it was formerly supposed that there was not a reasonable prospect of accomplishing the object was, that the Convention had not the power of providing food and raiment for the bishops whose consecration was so much desired. A missionary spirit, on which reliance may now be had, has been awakened in the Church, and its missionary department puts it in the power of the Convention now to send the requisite number of bishops to those settlements. The Committee take it for granted, that the proposed alteration in the constitution of the Missionary Society will take place, and thus give to the Convention the power of supporting any number of bishops that it may be deemed expedient to send into our Territories and States not yet admitted into union with the Protestant Episcopal Church in the United States.

In the same way, the requisite funds to support a bishop to be sent abroad by the Church, may be obtained. The Committee therefore recommend that provision be made for the support of bishops to be employed in the foreign department of the operations of the Church as soon as it may be deemed expedient to send them, and fit and proper persons are selected.

With respect to the Dioceses which are in connection with the Protestant Episcopal Church in the United States, but as yet cannot elect a bishop for want of the requisite number of presbyters, all the Committee can do, consistently with the Constitution of the Protestant Episcopal Church in the United States, is to recommend the repeal of the 2d canon of the General Convention, and, believing that no benefit has resulted, or is likely to result to the Church from its continuance, they do recommend its repeal.

The Committee, therefore, unanimously propose the adoption of the following resolution and canon.

Resolved, That the second canon be, and the same is hereby repealed.

CANON.

SEC. 1. In order that the States and Territories of the United States not yet admitted into union with the Church, may have the full benefit of the episcopal office, it shall be the duty of the House of Bishops to select suitable persons for the office of bishop for the following States and Territories, viz.

who shall be nominated to the House of Clerical and Lay Deputies for their concurrence, and who shall, in case of their concurrence, be consecrated bishops of the said States and Territories, respectively.

SEC. 2. For every mission sent to a foreign heathen nation the House of Bishops may in like manner select a suitable person, who, the House of Clerical and Lay Deputies concurring, shall be consecrated to the episcopal office, to have charge of said mission, and to exercise episcopal functions in said country.

CALEB S. IVES,
LEONIDAS POLK,
EDWARD C. M'GUIRE,
JOHN E. COOK,
A. C. MAGRUDER,
Committee."

On motion, it was ordered, that this report lie upon the table and be printed.

An amended constitution of the Domestic and Foreign Missionary Society was now presented to the House by the Hon. J. B. Eccleston, one of a committee appointed by the Society to perform this duty and ask the concurrence of the General Convention in the amendments adopted by the Society. Mr. Eccleston accordingly asked the concurrence of the House, remarking, however, that he appeared in the name of the Society, and left himself free to discuss the merits of these amendments when they should come up for consideration.

It being moved to consider the articles of the amended constitution separately, the first and second articles were adopted without opposition. The third being before the House, Mr. Eccleston, in order to test the sense of its members on one of the great principles of the proposed constitution, moved to strike it out, and substitute another providing for the election by ballot of thirty persons, who, together with the Bishops, should be a Board of Missions, and that the persons entitled to vote should be the Bishops and those who have contributed at one time thirty dollars, or pay annually three dollars or more into the treasury of the Society.

Mr. Eccleston, in supporting this amendment and opposing the article as adopted by the Society, remarked, that he did not consider the substitution proposed by him as a departure from the general principle that missionary operations should be carried on by the Church. To this he fully acceded. But as it was obviously impossible for the whole Church to assemble for this purpose, it became necessary to appoint some agency by which the object could be accomplished. The question was, What agency should this be? The General Convention is not the Church, but only the agent of the Church. Why should the work of missions be put into the hands of this body? Should it not rather be committed to those who should be elected by the Society itself, by those most deeply interested in missions, with a special view to its objects? By the second article of the constitution which had now been adopted, it was declared that all the members of the Church were members of the Society. This provision would be sufficient to preserve the control of the Society within the Church. Mr. E., however, while he highly appreciated the value of the principle, did not consider its insertion in the constitution of much practical importance. He doubted whether it would add three dollars a year to the treasury of the Society. If the missionary spirit existed in the Church, it would find its direction into whatever form we might modify the Society. Not one in five of those who contributed to its funds would even read its constitution, much less scrutinize its provisions.

An argument for giving the control of missions to the General Convention, had been founded, Mr. E. remarked, upon the fact that at the last triennial meeting only seven or eight members had been present. It must be remembered that this meeting was held during the session of the General Convention. If this body were so much interested in missions as was implied in the assertion of its peculiar fitness to conduct them, why were not more of its members present on that occasion? They evidently showed by their non-attendance that it was not a subject in which they felt much interest.

If few members of the Society were present at its meetings, it was because they felt entire confidence in those whose zeal had rendered them the most active in the direction of its concerns. Were there any occasion to require a full attendance, it would be secured. Thus it was in all societies. In the election of vestries, for instance, it often happened that there were none of the congregation present but the very individuals who were to be put into office. But let there be any mismanagement on the part of the vestry which would take away the confidence of the congregation in them, and they would soon be found to rally in all their strength to correct the evil. So it would be whenever the state of the Society's affairs peculiarly called for the presence of its members.*

Mr. E. referred to experience as a wise teacher, and to the wisdom learned by experience as the most valuable. The Diocese of Maryland had repeatedly tried the experiment of a missionary society identical with its Convention. But every year brought only reports of its failure and new attempts to restore it to life. When the direction of the Society was given to contributors, it had become efficient and useful. It now sent out four missionaries, whereas before it could never employ one.

Upon this plan the Domestic and Foreign Missionary Society has prospered. It is admitted by all that it has done well. The Bishop of Ohio, while opposing its present organization, had admitted this, but expressed the wish that it should do better. Mr. Eccleston thought it wrong to forsake a mode of operation which had produced such happy results for one which had not been tried. He had always esteemed it a sound principle, to let very well alone. The plan which he proposed was to give the Society the control in the election of its officers, so that those most deeply interested in its prosperity, should be able to select such as were most competent to the direction of its operations. It is a correct principle, both in Church and State, that taxation and representation should go together. He, therefore, had recommended that contributors to the Society, together with the Bishops of the Church, should be the persons by whom the Board of Missions should be elected.

It was said, Mr. E. remarked, that there might be individuals among the contributors who were not members of the Church. This was a mere possibility. It was hardly probable that an individual who had no interest in the cause of missions would come forward and contribute the means for their support. He thought this a danger which existed only in the fancy of those gentlemen who had been looking out for objections to the present organization of the Society. But supposing that persons not members of the Church should come into the Society, what harm could they do? No missionary can be appointed, but a minister of the Church in regular standing, and any missionary can be recalled, at any moment, should a majority of the Bishops determine that it was necessary. How then could the Society do the least injury to the Church, even if its funds were vastly greater than they are at present. The Church is guarded at all points against the possibility of danger from the Society. Mr. Eccleston himself had proposed some amendments to the constitution when it was before the Society, that it might come thus guarded to the House, and prevent the possibility of danger from such a plan as he had proposed.

Mr. Eccleston objected, secondly, to the proposed change, on account of its bearing upon the General Convention itself. He deemed it inexpedient and dangerous that the General Convention should become an *elective body*, having the control of societies of large income. That of the Society in question had been upward of $30,000, and when its operations were enlarged, it would of course be much greater. The power to elect salaried officers who have the appointment of missionaries and the management of these funds would be a dangerous trust, which might lead to deplorable evils; and then, on the same principle, we should have under the direction of the Convention the Sunday School Society, and the Education Society, &c. The General Convention, he said, had always considered itself as a strictly legislative body. In 1826, when a proposal was made for a Book Society, by which it was represented that great advantages would accrue to the Church, the plan was on this ground rejected. The House of Bishops had strictly urged an adherence to this principle, and a message from them, in which it was set forth, was so highly appreciated by the House, that they passed a vote of thanks to the Bishops for their excellent advice.

Mr. Eccleston supported the position advanced by him by various other considerations, which were forcibly presented to the attention of the House.

Mr. Magruder rose after Mr. Eccleston, to offer a remark upon the insufficiency of the guards upon which the latter gentleman relied for the security of the Society. Unfortunately, the illustration which he adduced for this purpose has entirely escaped our memory.

Mr. Magruder thought that the principle by which the proposed amendment was to be tried, had been determined by the adoption of the second article. This provided that members of the Church alone were members of the Society, and we could not consistently with this provision throw it open to others upon the mere payment of $3 per annum. Mr. M. concluded with expressing the opinion that the House ought not to be engaged in considering amendments, but decide either for or against the *whole constitution*, as proposed by the Society for their concurrence. All that was required of them by its constitution, was that it should be either sanctioned or rejected by them. He thought the question should simply be, Will the House accede to the request of the Society?

The vote being taken, it appeared that the House rejected the substitute proposed by Mr. Eccleston. The article in its original form was then adopted.

After the adoption of this article, it was moved to reconsider the resolution which required the reading of the constitution by separate articles. This being carried, it was resolved to take the question on the whole constitution by Orders and States. Before the vote was taken, the House adjourned to meet at half past 4, P. M.

Thursday Afternoon, 27th August.

Met at half past four, according to adjournment.

Dr. Gadsden moved an amendment to the 9th article of the constitution; which, after some discussion, was negatived by a vote of 43 to 24.

It being evident that a majority of the House were disposed to favor the constitution as reported, it was moved by the Rev. Dr. Milnor that the whole constitution should be acted upon.

The motion for the whole was then put.

Before the question was taken, Judge Eccleston moved to postpone it till the next Convention.

The motion of postponement being in order, had the precedence, but was negatived by the House.

The question on Dr. Milnor's motion was called for by States and Orders, when it appeared that a large majority of both Orders decided to adopt the constitution.

This important question being thus settled, the House adjourned.

* The correctness of this position was illustrated by the attendance of members at the meeting on Wednesday evening, the 26th ultimo. The votes taken on that occasion were 97. The votes in the House of Clerical and Lay Delegates the following day, on the adoption of the constitution, amounted to 78. If to these we add 14, for the attending members of the House of Bishops, the sum is 92.—ED. REC.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

THE Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes during the month of September.

Sunday, 20, Salem Bridge; 21, Woodbury, 2, P. M. 22, Roxbury, 2, P. M.; 23, Bethlehem, 2, P. M.; 24, Northfield, 2, P. M.; 25, Milton, 2, P. M.; 26, Bradleyville, 11, A. M.; 27, Lichfield, 10, A. M.; —, Watertown 3, P. M.

From the Gambier Observer.

Kenyon College.—The annual commencement of this institution was held on Wednesday, the 2d instant. A large concourse of persons were present, several from a distance. It was extremely gratifying to witness such evidences of interest in the welfare of the institution and the cause of learning and religion, on the part both of the clergy and the laity.

Eight young gentlemen received the degree of Bachelor of Arts. The following were the exercises of the occasion:

1. Latin Oration, Linguae Latinae Studium—John H. Smith.
2. Oration, The Study of Philosophy—Joseph H. Davis.

Music.

2. Oration, Eulogy on Chief Justice Marshall—William B. Page.
4. Oration, Popular Treatise on Science—Robert D. Shindler.
5. Greek Oration, Τὸ τῆς τῶν 'Ελλήνων γλώσσης κάλλος καὶ κράτος—John B. Foster.

Music.

6. Oration, American System of Education—George Wells.
7. Oration, Martyn the Missionary—John G. Maxwell.

Music.

8. Oration, The Writings of Cooper—John H. Smith.
9. Oration, Stability of the Union—John B. Foster.

Music.

10. Oration, Intellectual Pleasures, with Valedictory Addresses—William Hodges.

Music—Degrees conferred—Prayer.

After the exercises of commencement there was a recess of half an hour, when the people were again assembled to hear an address before the Philomathesian and Nu Pi Kappa Societies belonging to the College, by Charles B. Goddard, Esq. This address was listened to with breathless attention for the space of nearly an hour; and we are very much mistaken, if when printed, it will not be read with quite as much interest as it was heard.

Kenyon College Alumni Society.—A year or two ago the Alumni of this institution organized themselves into a Society for the cherishing of old friendships, and the promotion of the interests of their Alma Mater, and of learning and religion in general—the Rev. Mr. Denison, of Newark, being their first President. Their first celebration was held the evening before Commencement in the college chapel; when an address was delivered by Mr. John L. Minor, of Columbus. The speaker with great propriety gave a sketch of the history of the institution, comparing its present condition with its small beginnings; and then proceeded with much sound argument, to urge upon his brethren the duty of carrying their studious habits with them through life, and the necessity of strenuous and persevering effort to every species of literary excellence. The audience departed much pleased with the performance as a specimen of the literature and the principles of the Alumni of Kenyon College.

Gambier Observer.

Religious Tract Society.—The fifteenth anniversary of the Cambridge Auxiliary of this society was held on Friday, June 5th, in the New Church, Barnwell, Francis Pym, Esq., in the chair. The Report stated that the Cambridge Auxiliary had sold books to the value of 26*l.* 18*s.*; that it had given away to the amount of 9*l.* 16*s.*, exclusive of grants to some of the extensive parishes in the neighborhood; and it had, besides, sent a donation of 30*l.* to the Parent Society. The Ladies' Society had collected 41*l.* 16*s.*, and had distributed 11,000 tracts. The secretary of the Parent Society stated that its income last year was 57,000*l.*, (15,000*l.* more than any previous year,) and that the average daily circulation of tracts was 15,000; it had issued 215 millions of books and tracts since its formation. He also stated that the desire for tracts had so increased in China, that the grant of the Society had been augmented from 300*l.* to 1000*l.* The Rev. Mr. Fisk, the minister of Barnwell, and others, afterward addressed the meeting.—*Cambridge Chronicle*

Fast Day.—The General Assembly of the Church of Scotland have appointed the Scottish nation to observe Thursday, the 23d of July, as a day of solemn fasting, humiliation, and prayer, for the purpose of imploring the Divine blessing on the Church and people in the present troubled times. This appointment has given rise to much discussion in Scotland.

OBITUARY.

DIED in Boston, August 31, 1835, Mrs. Sarah Ingraham, for many years a member of Christ Church in that city. The following particulars respecting her, contained in a letter from her son, (the well-known friend and zealous patron of Sunday schools,) to a clergyman in this city, cannot fail to be interesting to a large circle, in different sections of the Church, to whom she was known and beloved.

"She became a communicant of Christ Church more than 43 years ago, having left Trinity Church, (with which her ancestors had been connected,) with Rev. Dr. Walter, who became Rector of Christ Church, May 29, 1792. Of the communicants of Christ Church at that period, but three are now living, two of whom have left the church, and the other has long been absent from the city. So that my mother was for more than 20 years the connecting link between the present and past generations of the communicants of that church. The oldest of those now remaining there became communicants nearly a quarter of a century after her. During her connection with that church, it has had *five settled Rectors*, viz. Rev. Dr. Walter, Rev. Messrs. Montague and Haskell, Rev. Dr. Eaton and Rev. Mr. Croswell, (the three latter are still living, the former in your diocese,) besides several transient clergymen, engaged as temporary supplies during the early part of the present century.

My mother was one of the first who received the holy rite of confirmation in this country, and *from the first American Bishop.* Residing in Norwalk, Conn., on a visit to her brother, from 1781 to 1788, she became a communicant of St. Paul's Church, in that place, in 1782, (at the age of 18,) and was confirmed by Rt. Rev. Bishop Seabury, in 1785, soon after his return from his consecration in Scotland. She often spoke with much respect of that first American Bishop, and also of her pastor, Rev. Dr. Bowden, (who afterwards became so useful to the Church in the controversy on Episcopacy,) with whom she was intimately acquainted.

After the usual service at the church, and the remaining portion at the tomb, (on Copp's Hill,) her body was deposited with those of other relatives, there to crumble into dust, and serve as food for worms. But though "after her skin worms destroy the body, yet in her flesh shall she see GOD." On the morning of the resurrection, when the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in JESUS shall be made like unto His own glorious body, she will rise; and re-united to her now disembodied spirit will, we trust, be found acceptable in the sight of her final Judge, and be among the number of those who shall "receive that blessing which His well beloved Son shall then pronounce to all who love and fear Him, saying, 'Come, ye blessed children of my Father! receive the kingdom prepared for you from the beginning of the world." May this be our portion also!

For the Churchman.

DIED, on Sunday, September the 13th, in the 48th year of her age, Anne, daughter of the late Joseph Corré, of this city.

The subject of this brief notice was a Christian of no ordinary standing. Her life was a lovely exemplification of that patient continuance in well-doing, which leads the servant of JESUS to glory and honor and immortality. For many years she was a communicant of the Episcopal Church, and for fifteen, a member of the congregation of St. John's Chapel. To this congregation her life proved itself to be one peculiarly valuable, and her removal leaves in its courts a void not easily to be filled up. The "Female Missionary Association," and the "Sewing Society" found in her their most efficient and devoted member, and for several years she was the Superintendent of the "Female Sunday School," until her health was undermined by her untiring attention to her charge. Yet even with impaired health she gave herself wholly to the promotion of the object which held the chief place in her affections: to seek to do good to the house of the LORD her GOD. In fitting up "the room of St. John's Chapel" at the Theological Seminary, she took an active part, and its furniture and library afford many proofs that in her case the intermissions of pain and languor in sickness were not given to solitary musings, but promptly and cheerfully dedicated to occupations which tended to the glory of GOD and the good of Zion. In whatever undertaking of this kind she engaged, she was in truth the soul of the enterprise; and her services to the Church ended only with her life. These were not labors, however, of which she made any parade or boasting. They were consonant to that principle from which they flowed. They were among the fruits of that faith which marked her whole course, and the moving spring of which cannot be better described than in the words of her favorite hymn:

"JESUS, Saviour of my soul,
Other refuge have I none;
All my trust on thee is stay'd,
All my hope from thee I bring."

Hers was a piety that none who beheld it could fail to love. Religion wore not with her a melancholy garb, but was clothed in her genuine robe of cheerfulness, benevolence and peace. Her last illness came upon her suddenly, but it found one whose lamp was trimmed; one ready and willing to go forth and meet the LORD, whom she had served so long and so faithfully. When she was asked, a few hours before her departure, as to her views at this trying crisis, rousing from her stupor, her words were few, but they spoke volumes,—"I am entirely—perfectly resigned." "I would say in all things, Thy will be done." And then after prayer had been made in her behalf, recurring to one of the expressions, with earnest and glowing emphasis she observed,—"His rod and his staff they do indeed comfort me." Lord JESUS, thou great Shepherd of the sheep, thou indeed wert near, and the manner of her departure on this holy day, when "GOD brought thee again from the dead," afforded to her sorrowing friends a most cheering evidence that under thy guidance and support the believer can "fear no evil" in the passage through the valley of the shadow of death. She expired with the same composure as she would have laid herself down to sleep, without a struggle or a groan.

A.

CITY MISSION.

A stated Quarterly Sermon, in behalf of the City Mission Society, will be delivered in the Mission Church of the Epiphany, on Sunday evening, the 20th inst. and a collection taken up to aid the funds of the Society. Services to commence at half past 7.

The friends of the cause are respectfully invited to attend.

Sept. 17, 1835.

A CARD.

THE undersigned, having lately entered upon his duties as Missionary of the third mission station of the Protestant Episcopal City Mission Society, finds immediate occasion for books suitable for the Sunday School and Lending Library of the station.

Donations of proper books, or of money to purchase the same, would be thankfully received and duly acknowledged if left at the Protestant Episcopal Press, or with the subscriber, No. 401 Hudson-street.

E. B. KELLOGG.

New-York, Sept. 14, 1835.

NOTICE.

A MEETING of the Corporation "for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York," will be held in the City of Utica, on Friday, the 2d of October, A. D. 1835.

EVAN M. JOHNSON, *Sec.*

The (Auburn) Gospel Messenger will please copy this.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions.

From the Female Missionary Society of St. George's Church, Hempstead, Long-Island, for general purposes,		$13 00
The following from the Rev. Dr. Croswell, of New-Haven, Connecticut:		
For the Green Bay Mission.—Contribution of the ladies of Trinity parish,	$21 11	
Special "Offerings of the Church,"	6 50	
		27 61
For the China Mission.—Donation from Misses J. and H. Tallmade,	4 00	
Special "Offerings of the Church,"	2 50	
		6 50
For Missionary Record.—Misses J. and H. Tallmade's subscription in advance for 1836,		1 00
		$48 11

JAMES SWORDS, *Agent, &c.*

Sept. 16, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

THE Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of the following sums:

1835.		
Sept. 10.	A donation from Miss A.,	$1 00
12.	A donation from a Sunday school scholar of St. Luke's Church,	50
16.	From the Rev. Samuel A. Warner, of Paterson, N. J., being proceeds of Bibles and Prayer Books sold from a donation made him some time since,	7 00
	From the Rev. Mr. Frazer, of St. James' Church, New-Salem,	2 50
	From subscribers,	18 00
		$29 00

THOMAS BROWNING, *Treasurer*,
77 Maiden lane and 134 Christopher-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, appointed special agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt from

St. Luke's Church, Lanesboro' Mass., pledges and collection,	$23 50
St Stephen's Church, Pittsfield, Mass., pledges and collection,	62 00

F. H. CUMING,
Sec'ry. Gen. Prot. Epis. S. S. Union.

ST. MARK'S CHURCH, PENN-YAN.

THE subscriber, in behalf of St. Mark's Church, Penn-Yan, Yates county, N. Y., would gratefully acknowledge the receipt of the following sums from persons residing in Brooklyn and New-York, for the purpose of assisting in the erection of a suitable house of public worship.

Rev. Evan M. Johnson,	$100 00
Wm. Hunter,	100 00
S. Ward,	20 00
Rt. Rev. Benjamin T. Onderdonk,	5 00
Rev. H. Anthon,	5 00
Rev. Wm. Berrian,	5 00
P. A. Jay,	5 00
Mrs. M. Banyar,	5 00
Mrs. Ann Jay,	5 00
J. P. Stagg,	5 00
Cash,	5 00

This church was organized about ten years since, by Rev. Mr. Bostwick, then a missionary in the counties of Yates and Steuben; but during the last eight years he has built two churches in Steuben county, which have entirely occupied his time. This has left the Society at Penn-Yan to decline till within a short time. A few laymen are now zealously engaged in erecting a church in order to support a minister, (or nearly so) by the assistance of the congregation which will attend. They have subscribed liberally, but are unable, without the assistance of their more favored brethren, to effect this important work.

W. C. PARSONS.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 17th, from the following persons, viz.

Lewis Sherman—Rev. F. R. Sherman—Wm. Megans—F. E. White—Smith & Harrington—Bishop B. T. Onderdonk, 3—Rev. Ralph Willetson—Stephen Warner—John Miller, London.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. W. Cogswell, Halifax—Postmaster, Albany—Bishop B. T. Onderdonk—Postmaster, Chapensville.

SCHOOL ROOM.

THE large and commodious room in the second story of the PRESS BUILDINGS, formerly occupied as a school-room by Mr. L. D. Holbrook, is now to rent. The ill health of Mr. Holbrook has compelled him to relinquish a flourishing school.

No situation in the lower part of the city is more eligible for such a purpose than the above.

A teacher of character and talents could not fail of success.

Apply to FLOYD SMITH,
Agent P. E. Press, 46 Lumber street.

NEW BOOKS.

JUST RECEIVED, AND FOR SALE at the Protestant Episcopal Press, PRACTICAL AND INTERNAL EVIDENCES AGAINST CATHOLICISM, together with Occasional Strictures on Mr. Butler's Book of the Roman Catholic Church, in Six Letters, addressed to the impartial among the Roman Catholics of Great Britain and Ireland. By the Rev. Joseph Blanco White, M. A. B. D. in the University of Seville, Licentiate of Divinity, in the University of Osuna, &c. &c. From the second English edition, revised, corrected and enlarged.

Also, THE APOCRYPHAL BOOKS OF THE OLD AND NEW TESTAMENT, translated out of the Original Tongues, and with the former translations diligently compared and revised, by the command of King James 1st. Arranged in paragraphs and parallelisms, by T. W. Coit, D. D., Rector of Christ Church, Cambridge.

Also, PASTORAL THEOLOGY. The Office and Work of the Ministry; Bishop Wilson's Apostolical Preaching; Bishop Doane's Christian Pastor.

SCHOOL.

THE WINTER SESSION of the Rev. B. G. Noble's Seminary for boys, (Golden Hill, Bridgeport, Conn.) will commence on Wednesday the 28th of October. He has made arrangements by which six pupils may be received in addition to his present number.

For *Terms*, &c., reference is made to the following gentlemen, patrons of the Seminary: R. Hyslop, R. Oakley, P. Hillyer, D. P. Campbel, Wm. M. Cooke, Wm. Burgoyne, S. Smith, M. D. Benjamin, Esqrs., New-York. Wm. Wright, Esq., Newark, New-Jersey. Wm. Cook, Esq., Philadelphia, Wm. Ward, Esq., New-Milford, Penn. J. L. Leeds, Esq. Stamford, Conn.

Bridgeport, September 16th, 1835.

SITUATION WANTED.

A MEMBER of the General Theological Seminary, a graduate of one of the New-England colleges, and experienced in teaching, is desirous of engaging himself in some department of a literary institution in the city, two hours a day, for a reasonable compensation. Inquire of Floyd Smith, Esq., 46 Lumber-street.

SITUATION WANTED.

A CANDIDATE for Orders in the Protestant Episcopal Church, is desirous of obtaining a situation as teacher, either in the City of New-York, or in some of the adjoining villages. He has had many years' experience in teaching, and can produce the most unexceptionable testimonials as to character and ability. Address Philo, to the care of the Editor of the Churchman. tf.

NEW CEMETERY, CITY OF BROOKLYN.

THE undersigned Committee of Wardens and Vestrymen of Trinity Church, Brooklyn, now nearly finished, are about building a spacious and beautiful Cemetery on the ground of the Church, to the Jamaica rail road and Clinton and Vanderbilt avenues, an oblong square of 300 by 200 feet, a mile and three-quarters from Fulton ferry. The whole ground will be laid out in vaults of 10 by 12 feet in dimensions, communicating by intersecting passages throughout, plans of which, together with lists for subscribers, may be seen at the post office in Brooklyn, and at Pine, Van Antwerp & Co's store, No. 135 Water-st. New-York. An entire surface of earth, of at least two feet in thickness, will be laid over the vaults, and improved by a handsome enclosure, well arranged walk, and shaded by trees, flowers, &c. The ground will admit of the erection of monuments when required, and it is intended to have the work commensurate with the wants of a respectable community.

Further particulars will be given by inquiring of the Committee, who are duly authorized to receive subscriptions.

G. WASHINGTON PINE, New-York,
ROBERT WILSON, Brooklyn,
F. W. MOORE, Brooklyn,
} Committee.

N. B.—The price of a vault is fixed, until the 1st of October next, at $250.

The following are the officers of the Church:—Geo. W. Pine and Robert Wilson, Wardens; and Charles Hoyt, D. B. Douglass, A. Van Nostrand, Chas. Basham, B. Ackerly, John W. Hunter, F. W. Moore, and A. B. Ellison, Vestrymen.

For the Churchman.

MR. EDITOR,—From a work before me, I observe that the hymn, of which the following is a translation, is sung at midnight, in the Greek churches, the last week before Easter.

The Golden Palace.

The golden palace of my GOD,
Towering above the clouds I see:
Beyond the cherubs' bright abode,
Higher than angels' thoughts can be;
How can *I* in those courts appear
Without a wedding garment on?
Conduct me, thou life-giver, there,
Conduct me to thy glorious throne!
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My Saviour and my GOD.

From the Episcopal Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

PROCEEDINGS OF THE BOARD OF DIRECTORS.

(*Continued from p.* 936)

MR. POTTER, of New-York, replied, that though this is a question of principle, yet he did not agree with the gentleman last up, as to the final decision which he arrived at. We have not to decide whether CHRIST has instituted a Church, and given to that Church a definite duty to discharge, &c. This is conceded by all. But the point now to be settled is, What shall be done now? The idea is noble; it is beautiful and grand to think of the Church as one great missionary society, that every minister of CHRIST is an agent to urge forward that work, and every individual of GOD's sacramental host, an active member of that Society. I admit that it is an idea of desirable perfection, and our hearts would bound with joy, were it indeed the case. But is the Church prepared for this? Is the world prepared for it? If not, it will be vain for us to resolve ourselves into a nominal missionary society, when those whom we represent will not justify our conduct nor sustain us in it. It is hardly twenty years since the work of missions has been acknowledged as obligatory upon us as a body. Shall we then urge this prematurely, and thus destroy the good which we by more moderate plans may effect? Let us suppose a case. Suppose, while we are legislating here, all the members of the Church in these States should come from the north and from the south, from the east and from the west, and congregate themselves together to decide upon this question. Think you that they would acknowledge the principle, that they by baptismal covenant are obligated to give, not only time and influence, but also money to this cause? Think you they would respond to your legislation? Now this is precisely what will be done. We may legislate here, we may devise plans, vast and magnificent, as the Church representative, but remember that we must execute them in a different capacity; they are to be carried on only by the Church individual; our constituents must succeed them, under GOD, or they fall. The details of a parish show this to be the case. The vestry may plan and decide to operate, but the parish in its individual capacity must approve and sustain, or all the plans and decisions of the vestry are nugatory. Then comes the inquiry, and to us certainly the most important inquiry, Is the Church prepared to sustain us in these plans? We may, it is true, issue our proclamations from this august assembly, but will the Church in all the States attend to our mandates. This has already been done in former instances, but without effect; it is easy, very easy to *call* up spirits from the vasty deep, but it is quite another thing to make them come at our bidding. We must trust, according to the plan proposed, to our parochial organization for support and success in this matter, and unless they are disposed, nothing can be done.

Here the Rt. Rev. Bishop of New-Jersey interrupted the speaker, and explained that it was no part of the plan to depend upon parochial organization. They should depend upon the baptismal covenant; but that it would be advisable, when coming to any place to use the parochial relation, precisely as in coming to a family the paternal relation might be brought in to aid the object.

The speaker presumed, that he was not mistaken in this point, and still believed that a main dependence was to be placed upon the parishes. Unite this Society with the Church, and send your agent to any congregation, and the subject will be brought before the vestry. Tell them they are members of the Missionary Society, and you come to demand as a right their assistance, and what will ensue? Why, Sir, most assuredly they will vote you out of the parish. The Church is not prepared for this, and if it is urged, I foresee ruinous consequences. Had this measure been brought forward twenty years since, we should now have had no Church. It is not a proper plan of procedure. If a dead mass is to be reanimated, how should we proceed? Should we at once make application to the whole mass? No; we should seek for the least germ of animation, and if not found, we should endeavor to inspire life, not at once to the whole system, but to kindle a little spark, and then sedulously guard its glimmerings and fan its faintness to a flame. A little leaven leavens the whole lump. Then, if the Church is dead on the subject of missions, we must not attempt, by throwing her back entirely on herself, to become reanimate; we must watch the first glowings of a missionary spirit, guard the flame and encourage its warmth, until its effects shall be felt through the whole sluggish extremities. I do not agree that ecclesiastic councils are to do this work. The voice of history speaks of the effect of voluntary associations. The action of the Church is not to arouse the proper spirit, for this presupposes the presence of the spirit to be awakened; her appropriate duty is to guide and direct the manifestations of ardent zeal, so that they may be productive of extensive good.

Bishop McIlvaine replied, that it was not inferable that we must give up all voluntary associations, because we urge that those which have to do with raising up, sending out and sustaining the ministers of the cross, should be merged in the Church. Because we demand this, it does not follow that money may not be collected by voluntary associations; that Bibles may not be distributed by the same means, or that any other work may not be prosecuted as heretofore.

Mr. Mason, of New-Jersey, in support of the report, said, if a man declares himself to be what he is not, he admits that he ought to be what he professes he is. To apply this, the Missionary Society professes that it is the Church. It must, therefore, either be the whole Church or the representative Church. Now the Church is composed of bishops, presbyters and laity under a bishop, for every layman or presbyter not under a bishop is a schismatic. The Missionary Society manifestly is not the whole Church. The Church representative is the General Convention; it certainly is not the General Convention, for when that body wish to have it a part of themselves, the Society objects; it is then no part of the Church. The conclusion is manifest. It professes itself to be what it is not, and thereby acknowledges that it should be what it professes it is.

Bishop Smith remarked, that the spirit which had been manifest since the opening of the session, told plainly of the presence and favor of GOD. That there appeared to be on this subject a humble and teachable disposition, such as has never before manifested itself. That when such was plainly the case, the Society should merge itself in the Church, and trust that GOD would bring it through and prosper his own work. He then alluded to the Church of the United Brethren as an example of a missionary Church; a Church whose whole business seemed to be solely to sustain missionary operations—that this had been their life for years past: with an example like that, the Church should come up to her duty and act upon principle, believing that GOD will sustain her in such procedure.

Dr. Gadsden, of S. C., entered into a detailed history of the Society and its operations, and was succeeded by Dr. Tyng, of Philadelphia, who conclusively showed that the present Society could not, from the nature of the case, become independent, for the ability must come from the Church, in money; the missionaries must come from the ministry of the Church; without these two aids the Society could not live, and these two aids would never be given to the Society which should declare itself independent and extraneous from the Church.

Dr. Milnor moved to lay it on the table. Bishop Onderdonk, of Pa., seconded the motion, and followed with some remarks as to the order of the discussion. The report was finally recommitted to the Committee which had introduced it into the Society. That Committee was increased by the addition of the Rev. Dr. Tyng and Rev. J. W. James. The Rev. J. S. Stone, of Massachusetts, was substituted for Dr. Kemper, who was absent. The Society then adjourned till Tuesday.

MORALITY OF THE GOSPEL.

THE morality of the Gospel is not so slight a fabric. Christianity throughout exhibits proofs of its divine original, and its practical precepts are no less pure than its doctrines are sublime. Can language furnish injunctions stricter in their measure, or larger in their comprehension, than those with which the Word of GOD abounds? "*Whatsoever* ye do, in *word* or *deed*, do *all* in the name of the Lord JESUS"—"Be *ye* holy, for GOD is holy"—"Be *ye perfect*, as your Father which is in heaven is perfect." We are commanded to *perfect* holiness, to go on unto *perfection*.

Such are the Scripture admonitions; and surely we may not safely acquiesce in low attainments: a conclusion to which also we are led by the force of the expressions by which Christians are characterized in Scripture, and by the thorough change represented as taking place in any man on his becoming a real Christian. "Every one," it is said, "that hath this hope, purifieth himself even as GOD is pure:" true Christians are said to be "partakers of the Divine nature;" "to be created anew in the image of GOD;" "to be temples of the HOLY GHOST." The effects of which must appear "in all goodness and righteousness and truth."

Great as was the progress which the Apostle Paul had made in all virtue, he declares of himself that he still presses forward, "forgetting the things which are behind, and reaching forth unto the things which are before." He prays for his beloved disciples, "that they may be filled with all the fulness of GOD;" "that they may be filled with the fruits of righteousness;" "that they might walk worthy of the LORD unto all pleasing, being fruitful in every good work." Nor is it a less full and comprehensive petition, which, from our blessed Saviour's inserting it in the prayer he has given as a model for our imitation, we may infer ought to be the habitual sentiment of our hearts: "Thy will be done on earth as it is in heaven."

These few extracts from the Word of GOD abundantly vindicate the strictness of the Christian morality; but this point will be still more fully established when we proceed to investigate the nature, essence, and governing principles of the Christian character.

It is the grand, essential, practical characteristic of true Christians, that, relying on the promise to repenting sinners, of acceptance through the Redeemer, they have renounced and abjured all other masters, and have cordially and unreservedly devoted themselves to GOD. Christians have become the sworn enemies of sin; they will allow it in no shape, they will admit it to no composition; the war they have denounced against it is universal, irreconcileable.

But this is not all: it is now their determined purpose to yield themselves without reserve to the reasonable servitude of their rightful Sovereign. They are not their own: their bodily and mental faculties, their natural and acquired endowments, their substance, their authority, their time, their influence; all these they consider as belonging to them, not for their own gratification, but as so many instruments to be consecrated to the honor and employed in the service of GOD. This must be the master principle to which every other must be subordinate. Whatever may have been hitherto their ruling passion, whatever hitherto their leading pursuit, whether sensual or intellectual, of science, of taste, of fancy, or of feeling, it must now possess but a secondary place; or rather, to speak more correctly, it must exist only at the pleasure, and be put altogether under the control and direction of its true and legitimate superior.

Thus it is the prerogative of Christianity "to bring into captivity every thought to the obedience of CHRIST." They who really feel its power, are resolved, in the language of Scripture, "to live no longer to themselves, but to him that died for them:" they know, indeed, their own infirmities; they know that the way on which they have entered is strait and difficult; but they know, too, the encouraging assurance, "They that wait on the LORD shall renew their strength;" and, relying on this animating declaration, they deliberately purpose that the governing maxim of their future lives shall be, "To do all to the glory of GOD."

Behold here the principle which contains within it the rudiments of all true virtue; which, striking deep its roots, though feeble perhaps and lowly in its beginnings, silently progressive and almost insensibly maturing, yet will shortly, even in the bleak and churlish temperature of this world, lift up its head and spread abroad its branches, bearing abundant fruits of refreshment and consolation, of which the boasted products of philosophy are but sickly imitations, void of fragrance and of flavor. But,

Igneus est ollis vigor et cœlestis origo.

At length it will be transplanted into its native region, and enjoy a more genial climate and a kindlier soil; and, bursting forth into full luxuriance, with unfading beauty and unexhausted odors, shall flourish for ever in the paradise of GOD.—*Wilberforce.*

From the Church History of Eusebius.

ACCOUNT OF THE MARTYRDOM OF ST. JAMES, THE APOSTLE, THE FIRST BISHOP OF JERUSALEM.

THE Church was delivered over to the Apostles, and especially to James, the Lord's brother; who was surnamed the Just, by one consent, from the Lord's time, even to our own. James was the name of many besides him; but this man was holy even from his mother's womb. He drank no wine, nor strong drink; neither did he eat any living thing; the razor came not on his head; he anointed not his body with oil, nor indulged in the luxury of the bath. He alone had leave to enter into the holy place; his garment being not of woollen stuff, but of linen. So he used to go alone into the temple, and was found continually kneeling on his knees, and praying for the forgiveness of the people; insomuch that his knees became hard, even as a camel's knees, because he was continually kneeling, worshipping GOD, and praying for the forgiveness of the people. Wherefore, by reason of his exceeding righteousness, he was called *Dicæus* and *Oblias;* which mean, being interpreted, the Just Man, and the Defence of the People, as the prophets declare concerning him.

It came to pass that certain of the seven sects of the people inquired of him, how JESUS was the door. And he said, That this JESUS was the Saviour; whence some believed that JESUS was the CHRIST. Now the sects whereunto the aforementioned persons belonged, believed neither in the resurrection, nor that CHRIST should come hereafter to render to every man according to his works. But all who believe, believed through James. So when many of the rulers also believed, there arose a disturbance of the Jews, and Scribes, and Pharisees, saying: "There is danger, lest all the people look to JESUS as the CHRIST." And when they were come together, they said unto James, "We pray thee, stop this people; for they have been deceived with regard to JESUS, as if he indeed were the CHRIST. We pray thee, therefore, persuade all people concerning JESUS, when they are come together on the day of the Passover. And this, we pray, because that all will be persuaded of thee; inasmuch as we and all the people bear witness to thee, that thou art a just man, and no respecter of persons. Do thou then persuade the multitude not to be deceived concerning JESUS; for also we and all the people are readily persuaded of thee. This do, therefore; stand upon the pinnacle of the Temple, that thou mayst be conspicuous from on high, and that thy words may be well heard by all the people. For by reason of the Passover all the tribes are assembled, together with the Gentiles also." So the aforementioned Scribes and Pharisees set James upon the pinnacle of the Temple, and cried unto him, and said, "Thou just man, of whom we ought all to be persuaded, the people is deceived and followeth after JESUS which was crucified; do thou, therefore, declare unto us, how JESUS is the door." And he answered with a loud voice, and said: "Why ask ye me concerning JESUS, the Son of Man?—Behold, he sitteth on the right hand of great Power, and he shall come hereafter upon the clouds of heaven." And when many were fully convinced and believed on the testimony of James, and cried, Hosanna to the Son of David! then came again those same Scribes and Pharisees, and said among themselves: "We have done ill, in that we have afforded such testimony to the name of JESUS. Come, let us go up, and cast him down, that the people may be afraid, and not believe his words." So they cried aloud, saying: "Oh! oh! The just one also hath been deceived!" And they fulfilled the word which is written in the book of Esaias; *Let us away with the just one, because he is displeasing unto us; wherefore they shall eat of the fruits of their deeds.* Then went they up and cast down the just one, and said one to another, "Let us stone James the Just." And they began to cast stones at him, because that after he was cast down, he died not, but turned and fell upon his knees, saying: "O LORD GOD FATHER, forgive them; they know not what they do." But while they were thus casting stones at him, one of the priests, of the sons of Rechab, the son of Rechabeim, who have the witness of Jeremy the Prophet, cried out, saying, "Cease ye; what are ye doing? Behold this just man prayeth for you." And one of them, of the company of fullers, took the board with which he was wont to press the clothes, and struck therewith the head of the just one; and thus James bore witness to the truth, even to martyrdom. And they buried him in that place; and his monument doth still remain, hard by the Temple. This man became a true witness and martyr, both to Jews and Gentiles, that JESUS is the CHRIST.

And straightway Vespasian besieged the city of the Jews, and carried them away captive.*

Hence we learn that even the holiest life will not shield good men from the envy and malice of those who hate their Lord and Saviour; so that we must depend upon GOD alone, not upon an arm of flesh. The world admires true Christians for awhile, and makes much of them; and then on a sudden turns round, and persecutes them. But they will calmly go through evil report and good report, for the name and cause of CHRIST; and be surprised neither when flattered nor evil entreated by sinners. They will make use of the good opinion the world has of them, while it lasts; but will fear to shrink ever so little from a bold Christian profession, in order to preserve it to them.

Records of the Church.

* Eusebius, it may be added, proceeds to declare, that among all intelligent Jews, an opinion prevailed, that the murder of James was the *cause* of the siege of Jerusalem, which so soon followed. "Josephus," says he, "scrupled not to assert directly in his history: "These things happened to the Jews, in signal vengeance of the death of James the Just, brother to JESUS who was said to be the CHRIST. For notwithstanding his extraordinary character for justice, he was barbarously murdered by the Jews."

CHURCH MUSIC.

QUEEN ELIZABETH, in the 49th of her injunctions respecting public worship, says that she "willeth that there be *a modest and distinct song* used in all parts of the Common Prayer in the Church, that *the same may be understanded as if it were read without singing.*" To the same purpose is the judicious Hooker. "In Church music, *curiosity and ostentation of art*, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions which the matter which goeth with it, leaveth, or is apt to leave in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance to it." Such, also, was the opinion of Archbishop Parker, who published a metrical version of the Psalms in 1557, and employed Tallis to compose *eight tunes*, which were syllabic and for the most part in a minor key, and to which his version might be sung. Indeed the whole character of the music of the Church, from the earliest period, seems to have been fully accordant with these views. It was designed to be congregational, and so plain, simple and grave in its melody, that all the people might sing as well with the *understanding* as the *spirit*. It has been reserved for modern days to substitute the changing variety of airs and measures in church music, for the plain, yet rich and majestic psalmody of the apostolic age; and by the translation of the lighter airs of the parlor to the public worship, to carry one, by the irresistible laws of association, to secular scenes and thought. These abuses deserve to be scourged from the temple, and the syllabic music of other days restored to our congregations. Constituted as man is, there is no vehicle like sound for lifting the soul upward to the eternal Source of glory and harmony, and viewing ourselves as bound to praise GOD with such powers as he has given us, we are equally bound to give him our best and most appropriate service. That it is the duty of the congregation to join as well in the public praise as in the public prayer, cannot be denied—that the practices alluded to debar the people from the due performance of this duty is equally plain, and we cannot but hope that they who have the power will apply the remedy wherever the disease exists. Scientific music is as unprofitable to a mixed congregation as very learned preaching—it is very well for those who can understand it: and the fact that when an old and well known tune is sung, one universal song of praise breaks from the whole congregation, is a convincing proof of the wisdom of the "old paths." Premising that these things are said rather by way of caution, than because the evils alluded to are frequent and alarming, we will only add the advice of a distinguished prelate of the English Church to his sovereign, upon the subject of the music of the public worship. "In my opinion, the song that shall be made thereunto, *should not be full of notes*, but as near as may be *for every syllable a note*, so that it may be sung distinctly and devoutly, as be in the Matins, Even-song, Venite, *the Hymns*, Te Deum, &c., and *all the* Psalms.

The Missionary.

From the (London) Christian Observer.

MINISTERIAL FIDELITY.

THE faithful minister will often be placed in situations where his duty calls upon him to urge unpalatable topics. This is one of those trials of the mind, which form so peculiar a part of the difficulties attendant upon the pastoral office. It requires much fortitude to bring forward truths, which we cannot but know will be distasteful to our hearers. We are tempted to substitute in their place other doctrines, not, indeed, contrary to the Gospel; but not so strongly opposed to the particular prejudices of our congregations. This is at variance with the apostolical model, as well as with the example of CHRIST. The preaching of Paul before Felix would not have been contrary to the Gospel, had he spoken only 'concerning faith in CHRIST.' But the particular cases of his hearers required a particular and discriminating treatment. In the presence of the Roman governor, who would have sold justice for a set price, and hoped that money would have been given him to free his prisoner, the Apostle felt himself constrained by the faithfulness of the Gospel to preach to him of 'righteousness.' In the persons of Felix and Drusilla, he saw before him the defilers of the marriage-bed; and, not content with dwelling on doctrinal principles only, at the risk of being 'left bound,' he reasoned practically of 'temperance and judgment to come.' The same holy boldness distinguished his ministry wherever he was called to exercise it.

This declaration of the whole counsel of GOD will often be maintained at the expense of a severe struggle with self-indulgent and natural feelings. It may compromise the ease of the pastor. It may check his general acceptance, and ruffle the tenor of his ministry. It will perhaps risk his popularity in those very quarters where he is conscious that the pastoral tie is already weakest. It will possibly shake the love of those whose affections are drawn out to him as a friend, but not as a Christian pastor, who watches over their souls as one who must give account. Men draw back from a conflict of this kind, or they endeavor to soften it down into something less painful. 'They touch with such tenderness! and, if the patient shrinks, they will touch no more! The times are too flagrant for such a disposition. The Gospel is sometimes preached in this way, till all the people agree with the preacher. He gives no offence, and he does no good.' (Cecil's Remains.) This is a temptation which will press more heavily on some tempers than on others. Some will be deeply affected by it, while others of less constitutional delicacy will be exempted from much of its painfulness. Some, who by the grace of GOD, have learned to overcome 'the fear of man,' will find it still more difficult to renounce the desire of being 'men-pleasers.' This has been called (by Cecil) the snare of 'keeping on good terms with those who respect us.' Scott has affectingly described this trial. 'Here I find my own deficiency, as much or more than in any other respect; and often I feel an inward timidity, when about to preach an unpopular doctrine, or expose a foible which some one of my congregation, whom I otherwise love and esteem, is remarkable for: and in every instance I feel the greatest reluctancy to resign the good opinion, or act contrary to the judgment of those for whom I have an esteem. It is true I am peculiarly bound to strive against this, by reason of my ministerial office. I am to speak boldly, not as a man-pleaser, but as the servant of GOD; and therefore I endeavor to master all these fears, and to act implicitly as my conscience suggests, without respect of persons. Conformity to others in things unchristian, the fear of man, a servile spirit of time-serving, &c., are the faults of ministers, and effectually hinder even those who desire it, from performing the most important parts of their ministry, both in public preaching and by private application.'

Charles Richard Sumner.

From the (London) Christian Observer.

PRESENT STATE OF THE CHURCH.

THERE never was a time, in the history of our own or of any other Church, when the imitation of CHRIST's faithfulness challenged more irresistibly the attention of the clergy. We are fallen upon days when it behooves the Church to intrust her cause to none but those who profess themselves willing to take up the divine panoply, and buckle on the whole armor of GOD, and cry aloud unceasingly—Who is on the LORD's side? Who? The Church cannot now engage in her service the blind, and the halt, and the lame; her servants must be unblemished—able ministers of the New Testament—ready to give an answer to every man that asketh of them the reason of the hope that is in them—apt to teach—content to take patiently the spoiling of their goods for the truth's sake. This is no time for folding the hands in slumber, or for acquiescing in any low and cold standard of decent inoffensiveness. Let it be remembered that the Spirit of GOD bears testimony that the characteristic of a fallen Church is lukewarmness. These are not days, when ordained members of our own Church can afford to be neither cold nor hot. That Church expects them now, if ever, to be much in prayer; to seek fresh supplies of grace daily; to ask and expect abundant ministrations of the HOLY SPIRIT; to be much among the members of their charge, the whole as well as the sick, but especially among the sick and dying, whether in a literal or spiritual sense; to fear no face of man; to dare all for the sake of JESUS and his Gospel.

But this is not all. The Church holds them responsible for their doctrine. She is built upon the Apostles and Prophets, JESUS CHRIST himself being the chief Corner-stone. She expects them, therefore, to be faithful to their trust in this matter. She requires them not to depart from the simplicity of apostolical truth. She bids them preach the word, and nothing but the word. She would have them set forth and magnify CHRIST the Lord, and frame all their doctrines in the spirit and determination of the Apostle, 'not to know any thing among their people, save JESUS CHRIST, and him crucified.' She calls upon them to promulgate distinctly, and vindicate from misconception, the grounds on which she rests her pretensions to the title of a true Church. Now our Church refers explicitly for her doctrines to Holy Writ, and expounds the sense in which she understands it in her Liturgy and Articles. She desires to be tried by that standard, and admits of no other. She will hear of no human addition; no traditional rubric; no collective wisdom of councils. Her appeal is to the law and to the testimony, and by that criterion she is prepared to stand or fall. Hence she collects and embodies in her liturgical forms, and in the teaching of her faithful sons, such doctrines as these—the cardinal doctrines of our national creed. The guilt, corruption and ruin of man—reconciliation with GOD through the incarnation and sufferings of our divine Redeemer—free and full justification through faith in his meritorious sacrifice—the agency of the HOLY SPIRIT in the work of regeneration, and in the progressive increase of the Christian in all spiritual gifts—the obligations of the redeemed to holiness, as the fruit of a true and lively faith, and in respect of their meetness for heaven. These truths, and truths like these, the Church expects her ministers to deliver, when she invests them with that holy commission, 'Take thou authority to preach the word of GOD.'—*Charles Richard Sumner.*

A VOICE FROM GREECE.

MR. EDITOR,—As the Episcopal Recorder is the vehicle for communicating religious intelligence, and especially of our, the Protestant Episcopal Church, will you be pleased to publish the following extract, from a letter recently received from the wife of the Rev. Mr. Robertson, in Syra.

"On the 16th February, I resolved upon commencing our school, with the assistance of my three little American girls. The first day we had eleven pupils, and the school has gone on gradually increasing until now we have upward of thirty. We have been compelled to refuse quite a number, as our room is quite too small for those we now have.

"You would have rejoiced to witness the eagerness with which the children crowded around me, as soon as my object was known, to ask me to write down their names. One child, who was at some distance from home, begged me to go and see her mother. I told her she could ask her mother's permission, and then come to the school. But no—that did not satisfy her, as she said that her mother would not be willing. She was so exceedingly urgent that I at length consented to go. Her mother refused her request, when the child fell upon her knees, beat her breast, and supplicated in the most urgent manner to be permitted to come. The neighbors all entreated for her, and at length the mother consented, and she now regularly attends. One day her mother herself begged permission to come, and learn to sew. I told her that she might come, if she would also learn to read. If I take time for both, she replied, 'what will become of my feathers,' meaning her children?

"Our scholars are all of the poorest class, and we very much need a large supply of needles for sewing and knitting, thread, scissors, bodkins, emery, cushions, tapes, canvass, thimbles," &c.

Episcopal Recorder.

COLERIDGE.

IN a lecture delivered upward of twenty years ago, at some hall in Fetter-lane, he divided readers into four classes. The first he compared to an hour glass, their reading being as the sand—it runs in and it runs out, and leaves not a vestige behind. A second class, he said, resembled a sponge—which imbibes every thing, and returns it in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda—who, casting aside all that is worthless, preserved only the pure gem.—*Literary Gazette.*

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